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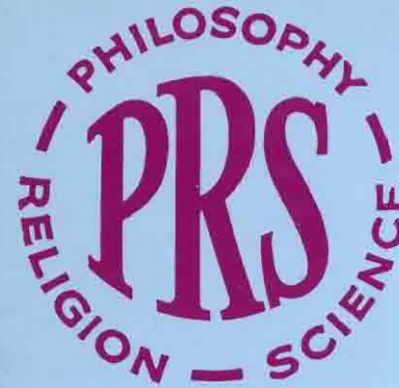
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**ABOUT THE COVER:** Hercules as The Spear Shaker. Engraving from *Les Images ou Tableaux de Platte Peinture*. See p. 48.

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WISDOM OF THE FOLK



The five great living religions, Brahmanism, Buddhism, Judaism, Christianity, Islamism, and the numerous smaller faiths dependent upon them belong to one stream of spiritual revelation. The ethical and philosophical schools which have developed and flourished among the followers of these theological systems also must be included in the doctrinal structures which have inspired and sustained them. All religions are indebted to older sects for moral inspiration, elements of their credal patterns, and parts of their rituals and sacraments. This indebtedness is greater than is generally realized.

In addition to the direct line of religious descent from extinct to living faiths, there is the factor of indigenous or folk cults which exist among all nations and have their roots in remote antiquity. As dominant religious institutions extended their spiritual domains and temporal authorities, they imposed their doctrines upon tributary states, either by conquest or conversion. In each case the imported cult was modified by local beliefs resulting in many curious compound theologies. This blending of concepts is responsible for countless structures of beliefs of which Tibetan Lamaism, Chinese Taoism, and the Hindu sect of the Jains are typical examples.

Folk religion, more ancient than the dominant creeds of today, still exists in remote places or among tribes that have resisted successfully the encroachments of imported beliefs. The nature worship of the North American Indian tribes, the Eskimos, the Cen-

tral Americans, the Polynesians, and the Japanese is representative of the widely diffused primitive religions. It might be fair to suggest that this prehistoric source of spiritual consolation belongs to an earlier cycle of human evolution. It is pre-Vedic, although it appears to have contributed generously to the production of the Vedas. If it existed prior to the rise of the Aryans, it could well be a vestigial remain of Atlantean forms of worship.

The predominant spiritual systems of the modern world are theocratic, that is, they are founded in the concept that God or the gods exist apart from their creation. These divine beings rule the universe as legislators, administering the destinies of their subjects. They are benevolent despots by divine right, responsible only to themselves for their conduct. The human being is a citizen dwelling in a cosmic autocracy, with his fate dependent upon the will or wisdom of divinities beyond his comprehension.

Folk religions are theanthropic in principle—for they originate in the concept that divinity dwells within the creatures which it fashions, unfolding with them and through them. The world is therefore the body of a blessed God, and not merely the footstool of a transcendent being or beings. In his essay, "What Is Shinto?" Dr. Genchi Kato gives an excellent summary of the distinction between the two systems. He writes: "In theocratic religion, there is creation of man and nature by the One Supreme God; and in theanthropic religion, not creation but emanation of the world from the Divine. According to the theanthropic religious consciousness, Heaven and Earth, man and nature, or, broadly speaking, organic and inorganic objects of the universe are begotten by God or gods just as men are born of their parents. Nature-worship, ancestor-worship, necrolatry, hero-worship, Emperor-worship, generally speaking, are religious expressions of the theanthropic type."

Folk religions, wherever they occur, are essentially the same. All natural phenomena are explained as originating among the hosts of spirits, ghosts, and elementary creatures dwelling invisibly in the atmosphere. Various rituals and sacrifices are devised to keep these spirits in an amiable state of mind. Elements of spiritism are always present. The priests, medicine men, and witch doctors have the power to converse with the dead, to discover through dreams

and trances the will and pleasure of elementals and demons. The heroic ancestor, though no longer present in his physical body, is still concerned with the welfare of his descendants. He may be requested to intercede with the gods and godlings, and in various ways advance the cause of the living. His intercession is more likely if appropriate offerings are made to his memory. To displease the spirits of the dead is to bring calamity upon the individual and his tribe. The canonization of saints seems to reveal the survival of theanthropic concepts.

As the outer form of religion became increasingly theocratic, the mystical and philosophical sects which developed under the surface of the faith perpetuated many elements of theanthropic doctrine. Thus it would seem that the primordial cult never perished, but retired from public practice to become the private conviction of both the peasant and the scholar. With the rise of the scientific viewpoint in Europe in the sixteenth and seventeenth centuries, the old folk cults were revitalized. The present trend is definitely toward the acceptance of a God *in* nature, rather than a God *of* nature.

The Mystery Schools have always been theanthropic, but in these institutions the concepts were elevated and refined. The initiates did not populate the ethereal diffusion with hungry ghosts, but they did teach that all space was filled with life and living beings. Socrates was of the opinion that there were races of creatures that dwell along the shores of the air as men dwell along the shores of the sea. The living, growing, unfolding universe of spiritual powers and processes was held as a secret conviction by the wise, but it would be entirely unfair to compare the theanthropic doctrine of Plato with those of an aboriginal witch doctor. It was a primitive world, however, long regarded as existing in a state of untutored savagery that first proclaimed that man was part of nature, and not a separate creature privileged to exploit the world in which he lived.

It was this basic conflict of concepts that drove the European Mystery Schools into concealment and exile. The pagans, though accused of polytheism and idolatry, were no more guilty of worship-

ing a plurality of gods than the followers of anthropomorphic systems with their elaborate demonologies. The expansive pantheons of Greek, Egyptian, and Hindu theologies were merely groups of symbolic gods and demi-gods personifying the attributes and aspects of one sovereign Deity. We have developed an unfortunate habit of depreciating, without understanding, the ancient religions of the world. Yet, concealed within these systems are the formulas of human regeneration. Unless we realize that the physical world is suspended from and in a sphere of spiritual causes, we can never justify our own conscious immortality. The science of salvation requires a concept of cosmic purpose; the acceptance of blind faith and rigid dogmas is not enough.

To reconcile the conflicting beliefs which appear to divide man's spiritual heritage, the descent of the mystical tradition must be traced through the bodies of faiths within which it lies concealed. To do this one must realize that primitive nature cults were actually the first Mystery Schools. Ample proof of this is available to those who will seek with an open mind. Frazier's monumental work, *The Golden Bough*, is most informative in this area. Research will demonstrate the existence of secret societies and esoteric fraternities among even the most primitive tribes. These religious organizations were identical in structure, if somewhat less sophisticated, with the State Mysteries of Greece and Egypt. All reveal the eternal pattern of the division of knowledge into two parts, one concealed and the other revealed. The concealed part was reserved for those who passed successfully certain tests of character, courage, and ability. To these initiated ones was entrusted the perpetuation of the spiritual arts and sciences. In each instance the esoteric religion was the true key to the exoteric faith.

According to the most solemn pronouncements of early writers, initiates of the secret rites developed extrasensory faculties: they could journey to the shadow world and converse with the dead, cause storms and quell tempests, heal the sick and cast out evil spirits, prophesy the future, depart from their bodies at will traveling to distant places and observing what occurred; and most of all, could hear the voices of the tribal god and his attendant spirits

and convey his instructions to his people. These were the common practices of the Amerindian medicine priests, the Siberian shamans, and the Haitian papalouis. In principle, these practices do not seem to differ in any essential from those reported in the Bible, those associated with Apollonius of Tyana, or those attributed to the Arhats of Buddhism. The nature cults are still able to initiate their members into a secret body of lore by which the internal powers and faculties of the human being are strengthened and released.

Between the theocratic and theanthropic systems, with their apparent contradictions, is philosophical mysticism, and this is especially obvious in cases of hero-worship. The hero was a mortal person who had transcended his human estate and was privileged to mingle with the blessed gods. The Neoplatonists divided mankind into three orders represented by the three rungs of a ladder. The lower rung was reserved for mortals and the highest rung for the immortals. Between these two was the hero—the immortal or the demigod. The hero could still be in this world, but had so elevated his soul that he was free from bondage to ignorance. Heroes were worthy of veneration and after death became protectors of their peoples. The grateful Macedonians wished to elevate Alexander the Great and proclaim him a living deity. The conqueror, however, declined, stating that he was not worthy of worship while he still required food and sleep and had not conquered the passions of the flesh.

Mysticism has also brought an almost universal belief into clear focus. If the human personality should not be deified, there resides in every person a divine part derived from God. While this is often obscured by the restricting influences of the mind and emotions and housed in a mortal fabric, it is nevertheless sacred and must be respected as a spark of divinity. It is because each person lives and shares in one life that all will ultimately attain enlightenment. The theanthropic belief that the world is full of spirits, visible and invisible, embodied and unembodied, is therefore defensible in terms of philosophy. St. Paul says, "Christ in you, the hope of glory." These words support this interpretation. The hero is one through whose sublimated and dedicated life, the spirit of the One God is made manifest.

The modern world also has its heroes and its folklore. Those who achieve in a special field are looked up to and widely admired. They are examples which inspire others to greater effort and industry. In Tokyo, Japan, millions visit the Shinto shrine of the Emperor Meiji and his consort. In Washington, D.C., endless streams of visitors pay their respects at the Lincoln Memorial, the Washington Monument, and the Jefferson Memorial. These great Americans have not been formally canonized or deified, but they serve the same purpose as the Greek heroes. Who can deny that noble personalities live after death in the hearts of their countrymen? The old Chinese believed that no one actually dies until the last person who knew him in life passes on.

Many years ago I brought the venerable Navajo sandpainter, Hasteen Klah, from the reservation, and he lived with me for a short time. He was a wonderful old man who had spent his entire life in the desert country of the Southwest. Hasteen Klah was the historian of his people. He was also a celebrated healer, and there is now a museum in his honor in Santa Fe, New Mexico. Through an interpreter he told me something of his philosophy and the ancient beliefs of his tribe. To him, everything was alive—even the sand beneath his feet; the elements were spirits, and all the creatures of the wilderness were his brothers. During his vigils voices spoke to him, and little lights flickered around the medicinal plants which he gathered for the treatment of the sick. The stars were the council fires of his ancestors, and the sacred mountains which bordered his reservation were the abodes of the kindly godlings who brought the rain and made plants grow. His philosophy was a faith of the folk, and when he passed away there were few left to carry on his tradition.

There is now general concern with protecting the ecology and the realization of the physical danger of polluting the earth or unbalancing the inter-relationships of natural forces. Although he had never been to school, Hasteen Klah recognized the laws of nature must be obeyed. Unable to read or write, he had experienced within himself many of the sovereign laws governing existence. Higher intellectualism has deprived many otherwise intelli-

gent persons of respect for the life within themselves and the living processes which maintain the universal order. It seems, therefore, that theanthropic religion can make a vital contribution to the survival of modern society. The Amerindians, like all other culture groups, had to depend upon their environment for support. The Amerindian never killed any animal for sport, but when his family was hungry he knew of no other solution. He stood in silent prayer beside the bison he had slain. He explained to the soul of the animal that the children in the nearby village were hungry and asked it to forgive him. Some Indian tribes believe that incarnating entities take on human and animal forms alternately, and the hunter resolved in his heart that he would be always ready to give his life to save others if he was reborn as a bison. It may be difficult to appreciate this point of view, but it is only one way of expressing the unity of life and the interdependence of created things.

Ancestor worship has a number of practical advantages. First, it assumes that the conscious entity survives the grave and is still concerned with the loved ones left behind. It also helps to support a high standard of personal ethics. The ancestor must have lived a good life, fulfilled his many duties, and earned the affection of his children. The survivors, in turn, convinced that the departed ones are always near, are required to practice the virtues which they learned from their parents. Ancestor worship is still strong in most of the countries of Eastern Asia, and even in the People's Republic of China. Any dishonorable action or compromise of principles will bring grief to the dead and shame to the unborn. The Confucian code defines rectification of character. The living person is bound by the virtues of the past and is under obligation to bestow these upon his descendants. Such concepts protected human society for thousands of years and, as yet, there is no adequate substitute for them.

The wisdom of the folk has also contributed much to advance the sciences, especially in the field of medicine. Many of the approved remedies in the pharmacopoeia have descended from the remote past. The clinics of Hippocrates were presided over by Asclepius, the gentle-faced god of healing. When skills were few the priest-physician had to depend largely upon his own intuitive

powers. He treated illness with magnetism, suggestion therapy, and hypnosis. He interpreted the dreams of the sick and humbly petitioned Asclepius to descend from his image and touch with his hand all who suffered. Later in the clinics of Hippocrates the priest-physician took the Hippocratic oath "to all the gods," for without their help he could do nothing. These God-oriented physicians laid the foundations of clinical medicine.

Several doctors when questioned about this problem were more sympathetic than might be expected, some admitting freely that diagnosis and prognosis are intuitive arts. One said he had never been able to explain why he could sense what was wrong with the patient when he entered the office and before any examinations were made. He further observed that he was afraid to trust his own judgment, because if anything went wrong he would be prosecuted for not having adequate laboratory reports. In many instances, however, the reports were exactly what he had intuitively suspected.

In early days, when nearly all arts and sciences were intuitive, the race survived. From somewhere, mathematics, chemistry, architecture, astronomy, and music came into existence. Mythologies relate that these blessings were bestowed by the gods who took human form and dwelt among men. Folk religion would point out that these gods working through men accomplished all that was necessary. Modern humanity is trying to rediscover the path that leads to inward knowing. There is much discussion about the extra-sensory powers latent in the human being. It might well prove to be that all the mechanical devices with which mankind has surrounded himself are but the long shadows of man's internal potentials. Having passed through dreary centuries of speculations, debates, and mutual recriminations, all efforts to build a material civilization that can survive the test of time have been largely fruitless. As Faust is made to say in Goethe's immortal poem, "Here I stand with all my lore, a fool no wiser than before." The Faustian complex is closing in upon society. The sense of personal futility has resulted in a worldwide inferiority complex. Disillusioned with themselves and their kind, many wonder in what direction the answer lies. The Brahmins of five thousand years ago taught that

both weakness and strength are in the individual himself and that it is useless to search outside for a spirit that is indwelling. The tendency has been to turn to the laboratory and not the sanctuary for solutions, but wars and rumors of wars go on. When the weak lean upon the weak, there is no strength; and when the blind lead the blind, all fall into the ditch together. A seventeenth century physician who once defined himself as "a secretary of nature" believed that by divesting himself of the trappings of worldly wisdom, he could again respond to that realm of spiritual realities where truth abides.

There is no reason why the gentle truths that inspired humanity in the beginning should not be compatible with any theological system that is recognized today. Wherever mysticism has ensouled a theology, the kinship of all life is experienced as an eternal reality. St. Francis of Assisi delivered sermons to birds and blessed the animals that were brought to him. Joan of Arc listened to the voices and gave her life for a cause that was revealed to her in mystical experiences. While folk religion began as a complete acceptance of the immediate presence of the Divine Power, it did not end there. It survived to sanctify the temporal works of mankind.

Everywhere, internal inspiration brought beauty and peace amongst the conflicts of nations. In all personal emergencies internal support must be sought with the conviction that it is there and available through prayer or meditation. Those in spiritual need do not pray to an empty space or to deities strange or remote, but rather to an omnipresent power which understands, shares their fears, and brings to them that consolation of spirit which is indeed the balm in Gilead. In the end, folk wisdom will prevail. Humanity will find its own way, for it alone is capable of answering all the questions that it asked ages ago. All living creatures, whether they know it or not, participate in the wisdom of the Infinite. By outgrowing prejudices and conceits, the internal truth can show us the way. The prayer of the Amerindian was very short, but possibly the most significant ever uttered: "Father, show me the way."



## WORLD TRENDS FOR 1977



Basically this is going to be a year of plans, programs, various propaganda commitments, creative ingenuity, and a great amount of well-intentioned thinking. The difficulty is lack of basic insight into problems and efforts to put patches on effects rather than to correct. Various groups, nations, and organizations are struggling desperately for their own security and, as usual, are willing to sacrifice the security of others to protect their own.

Conflicts in labor are indicated. Throughout the world working people in all brackets will be more and more demanding of increased income and greater economic security. This, when combined with a general lack of employment, is likely to result in explosive outbursts of one kind or another in many countries. Each of these groups is seeking to raise its own standard of living and almost all of the developing countries are dedicated to this same program. The desperate effort to become rich as rapidly as possible continues to cause trouble; to a more thoughtful person it is obvious that we are very close to the end of the possibility of raising standards of living in many areas. We are already economically top-heavy; the continuance of this definite struggle for greater prosperity and increase in industrialism, imports, and exports is coming to a dead-end, but no one is willing apparently to face the facts. As a result of the conflict between minority groups in various countries, there is apt to be a stalemate or blocking of what might otherwise be progressive and useful legislation.

Climatic factors must also be considered. We are probably facing a year of heavy rainfall with high winds and gales. Air and water travel will be more than normally hazardous. It is a year of climatic inconsistencies with unexpected extremes of weather. The present lack of adequate heating and shortages of fuel and energy will undoubtedly result in a rise in sickness affecting primarily respiratory and digestive systems. The world is no longer able to distribute the essentials of living in an acceptable and proper manner. Because of this epidemics are apt to arise; as these become more severe, especially in the early spring months, public health may become a serious problem. The effect of health upon attitudes, industry, and political structure all have to be considered. Sick people are not contented, not happy, and not well-oriented; against fear of epidemic ailments or the actual presence of them, the public mind is apt to be further disrupted, unsettled, and unhappy.

Employment problems are not going to be cleared up quickly and dissatisfactions resulting from unemployment may have powerful political repercussions in many areas. Governments will be blamed for unemployment whether they can do anything about it or not and various organizations employing labor will also be blamed even though the situation may be utterly beyond their control. The tremendous influx of persons into the labor force in recent years is causing a very critical situation; each year we graduate more young people into the labor field. Some of the socialized countries are in a more secure position, but because of the severity of their regulations they are nursing much internal discontent; they are accomplishing a kind of security by completely obliterating individual initiative. This will not go on indefinitely and disturbances in the socialized countries may be expected to increase.

In 1977 there are four eclipses—two of the sun and two of the moon—affecting primarily the financial field and areas of taxation. These eclipses warn of increasing costs of government, maintenance and finding benefits for the aged, infirm, and indigent—all of which are under considerable affliction. Throughout the world today efforts to maintain a large part of the population by

taxing the balance of the population becomes a more odious burden. Too much exploitation has occurred, too much misrepresentation, and too much misappropriation of funds, so that problems here involve suffering for those who are truly worthy because of the actions of the unworthy. Generally speaking, the cost of administering peoples, nations, and states will continue to rise and this will cause more and more concern among those who contribute to the maintenance of such programs as social security, socialized medicine, and the like.

The eclipses also affect the investment market, warning there will probably be major changes in the international system of cartels with which we have been burdened in recent years. International high finance is under affliction. This means that projects which have previously appeared to be profitable will no longer be so. It also warns of investigations of large corporations, international groups, and especially munition manufacturers. All of these seemingly add together to form a confusion of purposes, policies, and practices, but in spite of these trends the public as a whole does not seem to be under too severe difficulties. For the most part, people will get along wherever they are. They will have their ups and downs; there will be a few areas of special stress, but in the main conditions will go on much as usual.

The eclipses also emphasize continuation of difficulties that have been developing in certain local areas of the world. Among sensitive points are South Africa with its problems, the Near East with its oil wealth and its political policies, and Israel which is under considerable stress. There will also be pressure in Asia involving particularly Indo-Chinese states such as Cambodia, Vietnam, and Laos. This tension will reach into Korea and probably Thailand. There does not seem to be any immediate solution to their problems, but most of them in one way or another will survive. Possibly two of the most delicate issues at the moment involve Korea and South Vietnam. Here we may expect further trouble, but I think it will be contained.

Pressure centers that have not yet generally been recognized are developing in Japan and the eastern half of Red China. This area

is under unusual stress at the present time due to the motion of the planet Pluto. Pluto seems to set up a chaotic situation — wherever its influence is strong it disturbs, upsets, and challenges. It also is particularly powerful in countries and areas where governments or policies are vulnerable or corrupt. Where corrupt, Pluto will contribute to its fall. Where policies are constructive and leaders are trying to do a good job, Pluto may lend a helping hand. Pluto is very much of a judge and jury in itself. It passes judgment upon things and affects adversely situations that are unreasonable or unfair.

The probabilities of earthquakes and other natural upheavals are influenced by eclipses and groupings of planets; I think we must assume that there will be some earthquake disturbances in 1977. I do not believe, however, that there will be a disaster as serious as the one in China in 1976, but a great deal depends upon psychological factors. Earthquakes seem to be triggered by the conduct of people living in various areas. The earthquake is partly psychic pressure—a kind of earth hysteria against human disorders that have become intolerable. Fires and explosions will continue to afflict large cities in all parts of the world.

This year the individual will be struggling with his own emergencies. He will find it increasingly difficult to plan or project purposes and practices into the future. He will be required to be more conservative, more careful, more thoughtful, and to try to curb spending as much as possible. In a number of countries the income level is apt to fall. In nations where it is still high, great care must be used that reckless spending does not precipitate a decline in value. International investments are not safe; the individual is warned against any effort at unreasonable or excessive profits or investments.

The public mind all over the world is likely to move away from the center toward the left. There will be greater emphasis upon socialistic policies and efforts to regulate prices of products and of various services in medicine, dentistry, law, etc. There is a strong growing tendency against excessive profits in any profession or occupation.



International labor situations become more complicated. The effort to spread unionism into developing countries is apt to produce disastrous consequences. Attempts to organize various minority groups so they can dominate societies to which they belong is likely to further increase crime and general demoralization.

In the financial world, one man's loss can be another man's gain. An astute knowledge of the investment situation can bring advantage to a few, but for the majority values will fluctuate widely and what was a good investment one day would not be a good investment the next. Therefore, for greatest security, the individual should invest without speculation being the dominant factor in his thinking. Long, well-proven investments with reasonable returns have the best chance of remaining solid. Unexpected opportunities to get rich quick should be suspect.

In the world of communication, transportation, and the "media," it looks as though there might be a general improvement. Such improvement, however, will arise from gradual recognition of values and importance of doing things that are more constructive, more valuable, and more meaningful. There is a broad reform probable in journalism and a sincere effort to clean house. There will be more control of television programs, better types of material will be offered, and a rising rebellion on the part of sponsors against undesirable entertainment will have constructive results. There is considerable emphasis on transportation. Transportation is under general reorganization in all parts of the world with a tendency to develop mass means and to cut down the problem of individual ownership of transportation vehicles.

The public mind becomes a little deeper in its thinking. Mystical, idealistic, and esoteric subjects will be constantly increasing in popularity and more and better literature will be available, including better fictional material suitable for television or motion pictures. The entertainment world can have a better year if it will improve the quality of its products.

Throughout the world the distribution of land continues to be a vital consideration. There are indications that there will be agitation and some conflict or radical action in making more land

available to the average person. Great estates and holdings will be broken up and the need for land, especially among emerging nations, becomes a very serious problem and may in turn lead to civil wars. In matters of home ownership the trend will be toward simplification of living, partly due to high taxation and expense of maintenance.

Among young people in general there is a considerable increase in unrest. The tendency to militate against the establishment seems to be waning. Instead, there is greater emphasis upon personal resistance to things that are not considered desirable. Youth organizations will probably increase and their projects will be given more public consideration. These projects, however, will be more realistic. Most young people and even older individuals are gravely concerned with education; educational reforms are indicated everywhere. The policy that has long been followed of simply imitating the American school system or the British system is failing to produce the type of people demanded by the world today. There will be major changes involving shortening of curricula and a trend toward training individuals in their chosen fields rather than the individual scattering his energies over many areas which he will never use. A general revision of educational policies is needed with emphasis upon ideals and practical incentives to improve personal character to cooperate with laudable and proper projects and to refrain from cooperation with that which is obviously injurious to all concerned. The sense of values must be educated and in many areas we will probably ultimately reach the point where educational time will be greatly reduced. The idea that young persons must go to school from their sixth to their twenty-sixth year in order to complete the full package is now no longer practical. It is much better to think in terms of cutting down curricula and making sure that young people can read, write and spell. Education should teach us *how* to think, but not *what* to think.

World health is afflicted by a gradual lowering of constitutional strength. More and more persons are born not well. They are not sick but they do not have resistance and the stamina necessary to fit them for a long and healthy life. They are born tired;

they are apparently born worried; and most of them, as always, come weeping into the world. Some of the socialized countries are approaching such issues with some success. China, for example, is training barefoot doctors to teach people basic health regimes, how to help each other, and how to take care of early symptoms before they become advanced and dangerous.

Lack of happiness, good will, and cheerfulness are very definite factors in health decline. The individual who is frightened will never be well; if his fears continue long enough they will be gradually transformed into psychosomatic ailments. The world's health problems today seem to be largely psychic. It is fear, anxiety, worry, disillusionment, and this type of pressure which causes the individual to lose interest in constructive activity. The person who has not some basic satisfaction in his work will be sick. The happy person is the one with a job that he feels is useful and is receiving reasonable remuneration for his efforts.

Health is also closely linked with employment. There may be some improvement in places, but all over the world the unemployed will continue to be a serious problem. Labor unions also present difficulties for they are in a position to prevent the ingress of persons seeking work in various unionized trade fields. If they cannot join a union in the area where they live, they cannot do the work for which they have been trained. The power of organized labor has been abused. In the beginning it was probably absolutely necessary to cope with existing evils, but the situation is now over-corrected. Here there will have to be new arrangements and new thinking or, one of these days, workers are going to break up or away from their own codes because they are no longer capable of living under the union's regulations. This situation will receive considerable attention this year.

There is not much indication of real danger of a major war in 1977. To use the formula of the weather bureau, chances are about seven to three that we will get away without a major conflict. Nations that might be involved in a war are engaged in other projects at the moment. Also, the grand trine involving areas where conflicts might arise would indicate a benevolent arbitration of

differences. A long-range program to advance world peace is in the making. As peace and happiness are probably the principal goal of humanity, there will be greater tendency to try to work for a long-range effort against war. It may run afoul of difficulties and may not be immediately successful, but there is certainly a rising determination to end the tragic extravagance of militarism. One or two potential outbreaks should increase general interest in peaceful arbitration.

In 1977 there should be some lightening of the tax burden, especially in connection to land and salaries. It may, however, not be as much as we might wish, but attention again is going to be directed in that area. Many nations are deeply in debt to their own people; it is almost inconceivable that the obligations could ever be paid.

In several countries there is likelihood of a major disagreement over some of the legislative processes of various nations. Religion is probably one of the strongest forces in the world today, but I think religion in 1977 will be under fire. Certain excesses of religious groups and the involvement of religion too intimately in politics is apt to cause a tragic unhappy situation. Religions have as their primary purpose improvement of the spiritual state of man, and this improvement of his spiritual state should inevitably and must certainly gradually bring about an improvement in his society. Where, however, religion becomes directly involved in political issues, it falls down below its own standards. The rise of militant religious groups is what I wish to point up. In various parts of the world many react adversely against religion itself. It also will be possible to consider that a number of religious groups have become over-mercenary and have become involved in unfair and at least semi-unethical procedures, and these will probably get into trouble. Religiously, it is a year in which care and thought will have to be used continuously.

In various governments judicial systems will be under special attention. Nations may have to change their codes, rewrite constitutions, or change political structures and this will result more or less in ill feelings and conflicts. It is very difficult to maintain a fixed

code of policy in a world moving as rapidly and as complexly as the one we are in today.

Governments in general are favored; leaders for the most part will be fairly well protected if their leadership is honorable. If they are really trying to do a good job, they will get quite a little support from their people. Instead of the policy of government telling the people, we are entering a phase in which people will tell the government. People can be depended upon for a reasonable degree of common sense; more and more the vox populi will be heard.

Relations between nations should improve. There should be a major trend toward friendships, kinships, and benevolent relationships between various powers of the world. There will also be greater emphasis upon rights and privileges of small countries and these will be given more practical consideration. It will become more popular and more practical to protect countries than to try to dominate them. By protecting we mean to make sure they have certain rights and privileges of their own which are inalienable. The effort to colonize foreign nations or to take over small powers simply because they are not strong enough to protect themselves is out of fashion.

Political crimes will continue to plague the year and subversive forces will be at work in all parts of the world. Every possible grievance will be magnified and taken over as a justification for revolution. The answer is to solve grievances privately before anyone can use or abuse them and make sure there is no reasonable cause for people to turn against legitimate leadership. To allow discontent to increase is to endanger the entire political structure of free countries.

There is also an increasing tendency this year for international exchanges on the level of science. Arts, sciences, and many fields that have been considered confined to national interests are now possible ambassadors of good will to foreign nations. These nations may not be willing to work together on a political or religious basis but can work with each other on a scientific, aesthetic, artistic, or cultural basis. These exchanges are becoming more important in producing world understanding.

Considerable change and improvement in medical care are indicated. There probably will be reduction in medical expenses and also an improvement in medical facilities. There will be better doctors, better equipment, and better facilities throughout growing countries. Emerging countries are going to give greater attention to health, dental and optical problems; in this, I think, they will be quite successful.

## AFRICA

*EGYPT* Egypt will be under financial stress. There may be a major change in government, further focus and attention on Suez Canal difficulties, efforts to bring greater agricultural and industrial advantages to Egyptians and an effort to create a better international image. Egypt may have quite a financial crisis in the spring and it might cause a major upheaval in government. The general trend, however, for Egypt will be progressive and, I think, Egyptians will come out of their problems—but probably not until the transit of Pluto through Libra is completed. This may mean several years but, in the meantime, Egypt will make considerable social and economic advancements and will learn a number of very useful lessons.

*ETHIOPIA* Ethiopia is also in considerable turmoil. The Ethiopian situation may definitely be related to internal dissension, political interference from outside powers, and the use of political influence against various chieftans or local feudal leaders who are now more or less running Ethiopia. There is a definite program on hand, apparently, to make sure these leaders do not get together. The idea of an amicable settlement and an organization of Ethiopian internal affairs on any kind of a solid political basis seemingly is being avoided. It would appear the main purpose is to create trouble and to keep local people in a state of agitation. This will probably continue through most of the year and may result in the rise and fall of several abortive efforts to organize the country.

*MOROCCO* Morocco has difficulties with a bad press; its conditions and affairs are receiving adverse public attention. The country is poorly organized within itself and is very largely the victim of gossip, slander, rumor, and report from within. Here again a constant flow of agitation is being fed to these people in order to keep them from consolidating their purposes and their projects. Morocco may come into considerable conflict also with the Saudi Arabian group.

*LIBERIA* The little country of Liberia is in the press mostly today because so many of its ships seem to be sinking, but most of these ships are not actually owned by Liberia. The year for Liberia appears to be good. The Liberian government is consolidating. There are new projects of a progressive nature; business and industry improve. Democratic principles upon which Liberia was founded, based upon our own country, seem to be restated and Liberia is accomplishing much that most other democracies are failing to achieve. In general, Liberia looks as though it is going to come out of the year considerably ahead.

*REPUBLIC OF SOUTH AFRICA* The South African situation is still under great pressure. Labor difficulties between the black and white groups continue and the effort to amicably transfer leadership of South Africa to Africans is going to be very complicated. The situation will continue to disturb and confuse many nations; similar conditions prevail in Angola.

#### AUSTRALIA AND NEW ZEALAND

Interested in land reform, taxes, balancing its budget, and employment, Australia is seeking practical ways to bring its products to market and to move into a more profitable relationship with other countries. Due to the financial difficulties of Great Britain and other areas of the Commonwealth, Australians are beginning to think in terms of expanding their own economy. Australia and New Zealand are both productive countries, have much to recommend them for tourism and also for immigration, but remoteness

makes it difficult to find the proper place in world economy. Programs for bridging this chasm will be stressed. There will also be land adjustments with new rules and laws for the benefit of underprivileged groups. There may be some rise in taxation and inflation may be higher than it has been in the last year or two. The same is essentially true of New Zealand which, however, may be in difficulty from rising taxes.

#### THE BALKAN COUNTRIES

*ALBANIA AND BULGARIA* We generally consider these two countries together because of the fact they both have the same planetary rulership. Both desire greater internal freedom. The people are looking for private ownership of land so that they can work their own farms and merchandise their own goods. They seek to escape the complete domination of a socialized system in which their individual incentives are markedly reduced. They want a greater share in the natural wealth of their countries and this will be their main problem in 1977.

*GREECE* Greece is under considerable pressure with religious conflicts possible between Moslem and Christian communities. The government in Greece might fall. There is also emphasis upon farming, crops, and agriculture, and possible damage through storms or unfortunate climatic conditions.

*RUMANIA* Rumania has a rather good year with emphasis upon a program of public relations with the non-Communist bloc. Its neighbor, Yugoslavia, has had very good public relations and tourists pour into the country. Rumania is less known for its historical and cultural existence. Indications are that Rumania will seek leadership in the Balkan community.

*TURKEY* Turkey is under considerable pressure this year. Socialistic trends are strong, the tendency to reduce influence of both Christian and Moslem communities and drift toward the Marxian.

This conflict will be non-eventuating for religious intolerance in any form is always unprofitable.

*YUGOSLAVIA* Yugoslavia may be faced with a change of government. It is possible that due to age or sickness Tito will no longer be able to handle the reins of government and when anything happens to him there is apt to be a major change in Yugoslavian politics. He has been a rugged individualist in the Communist camp and when he loses power it is almost inevitable that Russia will move in and try to establish a firmer hold on Yugoslavian psychology. This may be bitterly opposed for when Balkan peoples are unhappy the whole world knows it. The Balkans have been a tinder box. We have had several wars begin largely in the Balkans and, as far as possible, these people should be left to their own devices. It is too expensive to tamper with them.

## EUROPE

*AUSTRIA* Beneath the surface in Austria is a great deal of unrest which will be further stirred up by Pluto. While Austrians are not likely to implement a revolution, they can do all kinds of annoying things to a government they do not like. They have adjusted to what they consider inevitable, but their ways of protesting have won them considerable influence. Austria may be in trouble financially, and the eclipses may make a strenuous year for the people. There may be a change of administration and natural disasters affecting Austria are noted. There could be contamination involving the rivers of Austria. There will be unsettled conditions forcing changes in the Austrian way of life.

*BELGIUM* Belgium is a comparatively small country, but at the same time quite important in world and international affairs. The Belgian government has not been especially popular for some time and some changes are likely. The monarchy will face embarrassing decisions; health of the ruling family is afflicted. Belgium is emerging as a neutral investment center, somewhat like Switzerland

which, incidentally, is losing leadership in this field. Politically, Belgium is also a rather appropriate area from which political policies can spread into many areas of Europe; most nations want to protect Belgium as much as possible. With such incentives Belgians will try to improve their national image. Health of the Belgian people should be fair but there may be an epidemic of respiratory ailments in early spring.

*CZECHOSLOVAKIA* Czechoslovakia, a country of rugged individuality, is also skillful at keeping a secret. It is able to think and work quietly and inoffensively for something that it desires to accomplish; in 1977, I think, Czechoslovakia is going to launch some type of political proclamation. The trend is toward greater freedom, greater liberality, greater opportunity, more privileges, achieved by a quiet, possibly semi-literary rebellion against the policies of the country dominating them. This may not be noticed for quite a while but will be directed toward ultimate liberation.

*FRANCE* The French people are not in harmony with the French government at this time. They feel the government combines too many reactionary factions on one side and too many left-of-center ideas on the other. What the rural French want is their farms and they want to be allowed to live on them. They are willing to pay reasonable taxes, but are not interested in supporting other people in other parts of the country. They will vote for and support policies that benefit their local areas. Financial conditions may improve somewhat. Investments are a little safer. France will also make a strong bid for further influence in the West European theater of activity and will be heard from quite loudly on almost any situation that arises concerning Europe. France wants as much constructive public recognition as possible.

*GERMANY (EAST)* East Germany is working toward further integration of its internal life with emphasis on the problem of education. It will try to improve and broaden the knowledge of the people and break through the block of propaganda which has

over-influenced education in East Germany ever since the wall went up. Young people have long been conditioned by politically dominated educational theory. Now they are rebelling against this; they want a better understanding of the world and what other countries are doing. They want education to give them a fair value picture of all world culture and the spreading of better, more liberal education in East Germany seems to be strongly indicated.

*GERMANY (WEST)* West Germany is resisting the westernizing of its communication system. It is troubled and problemmed by the way in which, for instance, the United States publicizes crime, all kinds of unfortunate and unpleasant things, and dramatizes unreasonable actions and unethical people. This is beginning to influence German thinking and is being regarded as a danger to German ethics and morality. The general condition of West Germany involves also transportation problems. Here we have a tremendous increase in the use of motorized vehicles with inadequate highways. There is very little control in West Germany of speed in cars and it is not uncommon for vehicles to travel at eighty to ninety miles an hour in heavy traffic. Although Germans resist restrictions of all kinds, strenuous means must be employed to control the flow of traffic. Germany's place in world economics is becoming less favorable. Its exports are diminishing, competition is becoming extremely strong, and there will have to be continual supervision of German industry to make sure that it does not resort to bribery or other offenses to maintain its markets. West Germany, therefore, is facing difficulties—economic, political, and journalistic.

*HUNGARY* Hungarians are a very emotional and ambitious people in many ways. They have a long history and a great culture behind them and they want to revive it; they want it to come to life again as a power in modern world affairs. This year Hungarians are concerned also with increasing the fertility of their land, irrigation, crop alternation, improved living conditions, and greater use of natural energy resources. They can make greater use of

their rivers, both as energy sources and means of conveying their goods to market. Hungary is one of the countries that probably will feel the oil and energy shortage almost immediately. They are idealistic and forward-looking and like nearly every other state in Southern Europe they are ready to modify socialized Russian influence.

*GREAT BRITAIN* Great Britain is in grave difficulties, not only with economics but also in world trade. It is suffering desperately from lack of fuel and energy supplies which is interfering with practically all of its industries. In spite of the hardship affecting many British people, I think they will stay firmly with what they believe and will probably come through. It will be a hard fight, but in making it they will probably achieve considerable psychological progress. The royal family in Great Britain is under affliction both politically and in terms of health. The government is not secure and is afflicted in spring and fall by eclipses.

*ITALY* Italy does not have the internal strength to resist the pressures within itself. It may be forced into an alliance with another country which can result in serious sacrifices of its freedoms and autonomy. Italians are so divided politically that it is almost impossible for them to maintain a government for any length of time and they will either be forced to form an alliance with other powers or else may have to seek the assistance of some arbitrating body such as the United Nations. Italians may not suffer too much personally but to stabilize their economy they must subject themselves to some strong and disciplined authority.

*NORTHERN IRELAND* Northern Ireland is still in a state of turmoil, but I think this will gradually subside and basic differences will be arbitrated. Both Northern Ireland and the Republic of Ireland are ruled by earth signs—Northern Ireland under Virgo and the Republic under Taurus. The Republic has the Taurean tenacity but Northern Ireland, while less belligerent, is very strongly entrenched in its ideas on industry, employment, labor

and religion. By the end of the year, however, most of the religious problem should be solved.

*POLAND* Poland's problem in this particular year will involve the youth of Poland who are becoming more and more dissatisfied with world conditions and the state of the country itself. Polish youth want change, progress, and freedom; if this is denied, they may form extensive underground movements to the embarrassment and discomfort of their Communist leaders. Russia is apt to have increasing trouble with Poland not only this year but for several years. At the moment the youth of Russia is not very aggressive, lacking immediate incentives, but the young Poles have a cause. Poland's economic situation remains fair. It will go through the year with not too much disturbance on the surface. Its level of education and culture are rising steadily and it is becoming a more active member of the international industrial world.

*PORTUGAL* Portugal is in trouble largely because of its neighbors; having lost most of its colonial possessions, it has shrunk in stature with very little influence on world affairs. Portugal may be helped this year by consolidating its religious resources. Religion is important to the Portuguese and they will do all they can to protect and maintain it. This in turn will assist them to weather their political conflicts.

*SPAIN* Spain is in for major change. The present rulership is ineffective. The rise of the proletariat is strongly indicated and it seems that there might be a major, hopefully bloodless, revolution in Spain. The existing regime established by General Franco will not survive now that he is gone. It does not follow that every Spaniard is going to suffer, but in political terms the condition is critical.

*SWITZERLAND* Switzerland will be in the limelight this year. Meetings, gatherings, councils, and various group activities involving international politics will center in Switzerland. There will be

important discussions which might have a strong effect upon European situations in general. The Swiss people are fairly fortunate, but the value of their money is somewhat less than it was and it is apt to further decline.

*VATICAN CITY* Vatican City is out to make friends and will do everything possible in this direction. There will be more widely spread modifications in Catholic doctrine. Beliefs long considered essential to Catholic thinking are now practically obsolete. The Church is striving to modernize, but it may not be a particularly successful endeavor. In modernizing, of course, the Church is throwing many of its followers into hopeless confusion—they do not know what to believe. In general, the changes are probably useful. The Church will come out of the year pretty substantially entrenched and with perhaps an increasing tolerance for other religions; this would be a major step toward world unity.

#### U.S.S.R.

*RUSSIA* The U.S.S.R. will be exceptionally busy in the press. There will be articles about it every day; its various commitments, especially its relations with Red China, will be newsworthy. Emphasis in Russia in the coming year is upon internal consolidation. The Russian government is seeking to bring all of its people into some kind of homogenous social pattern. To make the government more popular, they are going to have to relax some of their policies, including those relating to religion. They must present a more benevolent image, showing themselves as kindly, tolerant people. The motivation is to make new friends against possible conflict with China in the future. The Russian economy seems secure. Their world trade is well established and they are eyeing the petroleum situation with great attentiveness. They probably have large resources of their own, but they are also looking rather carefully at the Saudi Arabian complex.

## SCANDINAVIA

*DENMARK* At the present time Denmark is open to sickness or death in government. Leaders are liable to drop out and there appears to be an immoral situation that will require careful consideration. There is need for greater discipline in the life of the people. They have been living too haphazardly and have been overinfluenced by a left-of-center attitude affecting especially younger people. Denmark is suffering from a minor social infection which must be corrected.

*FINLAND* Finland is a substantial little country. It has hopes of expansion industrially this year. Its financial situation is probably rather good and may improve as the year goes along. They are also working on projects involving socialized medicine and benefits for older people. They believe in Finland taking care of Finland.

*NORWAY* Norway is upset. Norwegians seem to be edgy, nervous, excited, somewhat suspicious, and critical. There are unfortunate reports and rumors circulating in the country. They are concerned with food problems and balancing the budget. There may be further inflation, but I think they will come through all right. The royal family there also is under pressure.

*SWEDEN* The Swedish people are concerned with new programs and projects for young people. The Swedes are centering attention on their youth as the most valuable asset of the country. Idealism and integrity are becoming very fashionable in Sweden and, while there are difficulties, the country is essentially dedicated to making better citizens of the younger generation. Sweden will make laws, rules, regulations, and alter the educational system during the present year.

## THE NEAR EAST

*IRAN* Iran is determined at this time to militarize. Some feel that

the Iranians wish to dominate the other Saudi Arabian states. Others feel that Iran is arming itself against possible trouble with Russia. It does not seem likely that there will be a serious military outbreak this year, but the armament build-up will continue somewhat more slowly. The Iranian attitude can include a vanity factor but there is also the problem of major powers seeking to gain a more substantial foothold in the Iranian petroleum field.

*ISRAEL* The future of Israel is precarious. It will probably come through with a number of worries, fears, and anxieties. Legal and political issues are emphasized and there seems to be religious division within the Israeli group itself; also further efforts to reconcile with its Moslem neighbors. The Israeli situation may be of international concern.

*SAUDI ARABIA* The Saudi Arabian picture is not going to be as fortunate as it was last year. It is realized that the holiday is over and there may be greater tightening of finance in these areas. The Arabian states have overplayed their hands and now they must retrench. They will still do business but they will not feel as self-secure as in recent years.

## THE FAR EAST

*AFGHANISTAN* Afghanistan is under affliction with considerable emphasis upon political and social problems and is being broken up into a series of socialized groups. It is largely dominated by a Communistic bloc; its strategic importance involves the Khyber Pass which hazards the security of other Asiatic countries. Things are not likely to improve in the near future.

*BURMA* The Burmese may suffer from an internal revolution or outbreak in the late spring. Relationships with Red China are likely to be increasingly troublesome. The Burmese are losing a large part of their autonomy.



*HONG KONG* Hong Kong drifts along about the same. No major changes in its policies, but a gradually increasing tendency on the part of Red China to gain control of the area.

*INDIA* India is under considerable pressure. Again, land reforms, the breaking up of large holdings, and the administration of local areas seem to come strongly into focus. India is almost too large to be functionally handled and, as a result, is always divided. Language and other barriers are very high. The emphasis for the year will be upon improving the condition of the average person, strengthening of the rights of agriculture, farming and mechanization, and trying to get more people gainfully employed. India has been strong in cottage industries and it is possible that these will be further incorporated or brought together as a valuable way of raising living standards.

*INDONESIA* Indonesia drifts along quietly. Dense population continues to present land problems and is a major issue in Indonesian life. Like many other countries of limited land areas, possibility of expansion involves aggression against other powers. Indonesia is faced with this.

*JAPAN* Japan is under affliction with two eclipses in Libra. The internal condition of the country is somewhat unstable. There is the possibility of the fall of another Japanese cabinet. The struggle to meet fuel needs and industrial expansion will be difficult. Japan is somewhat over-expanded and will not be able to maintain its rate of industrial growth. Political unrest involves younger people who want to live beyond their means. Some rioting is possible, but it does not appear there will be a major upheaval.

*KOREA* Korea continues to give concern affecting at least indirectly many other countries. Korea is in poor shape politically. Political implications and foreign investments suggest need for a cautious policy; the internal political structure of Korea is inade-

quate and several leaders are of very doubtful integrity. There is likelihood of some major house cleaning this year.

*PEOPLE'S REPUBLIC OF CHINA* The People's Republic of China will be prominent in the world press this year. The Chinese may be afflicted with health problems, earthquakes, and other natural disasters. A major power struggle may dominate the year. The labor class in Red China may increase its influence and union practices will be introduced. Internal unrest disturbs the unity of the central government.

*TAIWAN* Taiwan is under affliction. It will have to play its hand very carefully this year. It will probably succeed with some foreign assistance; it may have to be prepared to defend its national freedom. The people of Taiwan have been very skillful in bringing in foreign investments and any effort on the part of Red China to take over the Island of Formosa will cause an international incident.

## LATIN AMERICA

*ARGENTINA* Argentina will be subject to a very grave revolutionary crisis. Political difficulties and sociological unrest stimulate old animosities with a possible purge of personalities in high places. Argentina's financial condition is precarious.

*BRAZIL* Brazil is moving forward slowly, but the struggle between Brazilian people and large land owners is intensified. This is far more difficult than the traditional struggle between capital and labor as Brazilian economy is in the hands of a small group. There is apt to be further agitation this year and probably a devaluation of Brazilian currency.

*MEXICO* Mexico is usually on the conservative side but it is part of a worldwide struggle for control of land. Unfortunately, land without means of cultivating it can be a heavy problem.

Mexican currency has been devaluated and may be further devaluated and the peso may be still lower before the end of the year. Internal development of agricultural potential will make a heavy drain on national finances. Education will improve and medical facilities will expand. The new president will be only moderately popular and if he makes any valuable moves he will be less popular.

## CANADA

Canada seems to be quieting down a little. In the spring we are going to have some further continuation of division between the French and English speaking Canadians, but I think this will have a tendency to fade out. There might even be a temporary settlement of a separate state there, but I do not think it will last. It will probably drift back simply because it is mostly a matter of psychology with very little factual grounds to sustain it.



Forty is the old age of youth; fifty is the youth of old age.

—Victor Hugo

Man is his own star, and the soul that can  
Render an honest, and a perfect man,  
Commands all light, all influence, all fate,  
Nothing to him falls early or too late.  
Our acts, our angels are, or good or ill,  
Our fatal shadows that walk by us still.

—John Fletcher

## NATIONAL TRENDS—1977



Several years ago we published a brochure on the transit of Pluto through Libra. At that time we pointed out that after Pluto reached the middle degrees of the sign, there would be a marked change in world and national affairs. Pluto is now reaching those critical middle degrees and we can certainly testify to the constantly increasing complexity of human problems. It has come to be recognized that Pluto produces marked and rapid changes, that it is a planet of action, and is involved in the disintegration of decadent patterns. It is not necessarily revolutionary, but it certainly is pressurefully evolutionary. It brings about the breaking up of long-established patterns, concepts, beliefs, ideas, and policies. We know also that in the chart of the United States, Pluto is very important.

In the affairs of this nation, Pluto has always been a more or less disturbing element, due perhaps to the fact that the only way that progress seems to be attainable at the present time is through stress, through some sort of major crisis. This crisis affects all nations; it is very powerfully present in the chart of the United States for this year and forms an important keynote in the chart of President Carter. He has a grand trine involving Pluto, Uranus and the moon. There is very little doubt that this is the principle factor in raising an unknown person to this high political station. At the same time, this combination fits very closely into the chart of the United States, indicating a kind of fatal emergency, a kind of immediate necessity that brings about a major change in many aspects of national life. I think that we must all agree that Mr. Carter is faced by a group of major dilemmas. These affect all the people of this country in some way. That there will be a major change brought about by Pluto seems to be inevitable. Such a change has been very strongly emphasized by world affairs and the situations in which we find ourselves. In addition to the natural, social, and political emergencies of our time, we are passing

through a very serious climatic emergency. Weather has caused great damage to our natural resources; problems of agriculture and crop raising and all these things are under very great pressure.

We might say in simple substance that the whole theory of our competitive way of life is under tremendous pressure; for the most part the situation is a monument to our own mistakes. We have lived too extravagantly, too indifferently. We have allowed essentials to be sacrificed for private interests too long and, by degrees, with increasing population, decreasing resources, increasing political stress, we are coming to a time when things must be thought more carefully and more reasonably. I think we have to also recognize that the time is immediate where the public and the people must become more directly involved in the responsibilities of survival. It is no longer possible to assume that any elected person can take care of the problems of the lack of discipline which we find in the structure of American civilization in general. We have been too successful, too rich, too powerful, too self-centered; these excesses are beginning to move in upon us.

In 1977 the popular minds of the people, it seems to me, will be a combination of optimism and pessimism. Hope and fear will dwell together and there will be very little stability in the public mind. Anything that will demand self-sacrifice is going to be bitterly opposed. The person will give up everybody's rights but his own and these he is going to cling to desperately. We have never had the advantages of a homogenous culture. The nation was built from many different racial, national, cultural, and religious backgrounds. Each of these groups carries certain traditional values from the past; each finds a natural loyalty to its own minority situation. And yet, at this time loyalty to a minority at the expense of loyalty to all can be dangerous. History tells us from the beginning that the most powerful integrating pattern in human affairs is man's moral and ethical codes. These represent very largely the practical application of religious and spiritual principles. Without some overvaluation of values, without some strong basic identification of ideals, it is very difficult for people to rise above the immediate advantages of selfish procedures.

Therefore, as the keynote for the year, we would like to point out that the individual is going to have to grow much more rapidly than he has been doing in the last hundred years. It is perhaps one of those mysterious points that is something like a young person's year of majority. There comes a time when children grow to the point where they must become self-responsible adults. Many are not really prepared for this but if they have had a firm background in family stability, if they had been given a good foundation upon which to build a life, their chances of success are reasonably good.

While the hopefulness and the fears and agitations of the public mind are listed as basic keywords for the year, I think all of these are modified by the tremendous pressure of Pluto in 1977. Pluto is not the type of planet that offers opportunity in a quiet, long-range way; this planet tells us more directly what must be done now. What is not helpful, useful, or practical must be changed and changed as rapidly as possible. The gentle nudgings were given long ago. For years far-sighted thinkers in all fields have realized that we were moving into a difficult situation. Now we are in it, but the average person has never really prepared for this eventuality.

The principal pressures indicated for the year have to do with certain departments of our life with which the leaders—the executive, the legislative and the judiciary branches of government—must all work together. One of the primary needs of the moment, perhaps the most primary, is that of unification. This should basically be built upon the highest standard of integrity that we possess. It should be built largely upon conscience, morality, ethics, and upon the simple virtues of honesty, commonsense, and love of hard work. This was the message that was given to man at the beginnings of culture and it has come down to us through thousands of years. Pluto's presence here may demand more than we can immediately provide.

The national chart indicates considerable emphasis on religion; while this is a delicate issue, it should be a valuable aid to the unification of people. Most persons in this country were raised in some nominal faith. Little by little, education has undermined faith,

has impelled the individual to put his trust in physical, mechanistic, and economic policies and when these fail he has no internal resource to fall back upon. A reorganization of basic religious thinking founded upon such simple backgrounds as the Sermon on the Mount or some conviction which is shared by all major religions of the world would go far toward enabling humanity to overcome its differences and establish a common brotherhood upon this planet. We have strong rising interest in religion. The idea that injustice will prevail and humanity will survive by means of injustice can no longer be tolerated. The search for God in nature will probably be expanded. There will be more realization of the integrity of invisible principles. There may be, however, some discord on religious matters because here again we lack unity. It is quite possible there will be agitation, disturbance, moral conflict in trying to build a new morality for mankind.

Whenever we have a general reformation, whether it be physical or intellectual, there are moments of great stress. Leaders and those they lead are not always able to integrate an adequate program—things often get out of hand. Most persons are not prepared for the pressures which accompany change; the only permanence there is in this impermanent world is the permanence within ourselves. There will be policies initiated which are contrary to the basic attitudes of many people.

There are few changes where conditions are endurable. Where things appear to be going well and everyone is advancing his own purpose at the expense of everyone else, we are inclined to consider the program a success. Changes are most likely to come when we can no longer endure prevailing conditions. We also have the problem of constantly increasing population and this in itself causes many emergencies. The influence of Pluto indicates that wherever there is a conflict between integrity and ambition, it is ambition that is expendable.

The god, Pluto, was the lord of wealth and natural resources and this is a year in which a large part of our financial structure will have to be renovated. In the spring of 1977 and in the early fall there are likely to be major changes in many of our economic

practices. These changes are likely to include reduction in taxation and economizing in the structure of government. We are reminded of the growing child; if it is spoiled before it reaches majority, it will be a detriment to society from that time on. The spoilage system will have to be revised by creating the resourcefulness of the individual. More must learn to carry their own burdens rather than cast them all on government. Now as the standard of economics is lowered, there will be a lowering of our standard of living; as it is lowered, it is quite possible that the standard of ethics will rise. A gradual tightening of the welfare program will ultimately force the individual to stand on his own feet. It is no longer a case of how much we can do for people. The question now is: How much can people do for themselves and for the collective society to which they belong?

Tax reforms will have a tendency to lower the tax rates. Reduction of taxes must be accompanied by a reduction of the cost of services. Our charitable instincts are being exploited and abused. A good example is medical assistance which is a natural need of all mankind. Drastic changes must be made. Socialized medicine should be practiced with more emphasis upon the Hippocratic oath and less upon private profit. In matters of luxury, the individual can decide for himself, but necessities must be administered wisely for the common good and efforts in this direction are clearly indicated.

One of the most difficult things facing the present administration is the implementing of an austerity program. We have indulged in riotous living so long that the idea of self discipline is most unpopular. Because of prevailing selfishness there will be two major periods of emergency emphasizing austerity as voluntary cooperation is not likely; legislative processes must be invoked.

The investment market may show periods of considerable strength, but the general trend is downward. Energy shortages, scarcity of raw materials, loss of crops in many areas, and the continually rising cost of labor will gradually affect corporate earnings. It is, therefore, not a good time to speculate in hope of quick

profit. A slow decline of returns from investments must result in curtailment of income.

Reforms in the communications media are also pending. The public mind is becoming more concerned by abuses in the entertainment fields—television, motion pictures, and theater. It is also weary with the flood of pornographic literature. Because of its adverse affects on the younger generation, some action is necessary. We cannot strengthen our ethics as long as we tear down our morals and much of the trouble is traceable to the communication media. The dramatization of delinquency through the press is a disgrace and damages our international image.

Another painful decision has to be made with transportation, the incredible explosion of private vehicles, the crowding of highways, and waste of natural resources. We are beginning to realize that Nature, ever-provident, ever-wise, and always a benevolent but rather severe parent, is showing us the folly of our ways.

We are blaming the Arabian oil states for charging us more and more for the privilege of wasting oil. Even though we find oil in many new areas, in the long run this wanton waste will end in woeful want. Here again government intervention can be expected unless there is voluntary cooperation and this is not expected. The pollution problems should be mentioned and as our population will double within the next forty years disposal of dangerous wastes has top priority. If the world outgrows its means of sustaining life, Nature will gradually reduce populations. Such issues are now regarded as political but they will never be solved until man turns to Nature for the answers.

Housing is a natural by-product of the expansion of population and the increasing number of broken homes. In older days, families remained together. The children and grandchildren built extra rooms on the house and stayed with the family. As a unit the family produced many of its necessities, but now this has changed markedly. Young people today get away from home as soon as possible and start their own establishments. Inflation has further complicated the difficulties and endangered the already weakened structure of family life. The new trend will be smaller and less

expensive accommodations and more families will remain together. There will be controls affecting construction, the selling, and re-selling of property. The constant demand for greater profits on homes and rental properties and legislative policies are likely to improve the quality of building and reduce the exploitation of both buyers and sellers.

The present program for the care of the aged is not effective. The number of older persons is increasing rapidly. While physical survivals are more or less assured, incentives to make the later years of life meaningful are almost completely lacking. We could learn something about this from The People's Republic of China. According to recent reports, China has about eight hundred million people and no unemployment. This means that persons of older years are doing things. They are busy, constructive, and productive. It is very wrong to allow persons over sixty or sixty-five years of age to vegetate. Chinese elders form into voluntary groups, develop cottage industries, and actually contribute to the nation's economic stability. Mature citizens are especially valuable at this time.

When young people are poorly educated and lack emotional stability, they are not qualified to carry the responsibilities of mature citizenship. There is always need for those who have understanding and insight; they are among the greatest assets of the nation.

The public school system is in deep trouble. Schools have closed for lack of funds and this is most unfortunate; in keeping the school open we must realize that the value of the school is what it teaches. Many high school graduates and even their parents are deficient in the three R's. Obviously, there is widespread disrespect for the quality of education and its practical value. It is being demonstrated that higher education is not indispensable for good citizenship. The years of schooling will gradually be shortened; essentials will be stressed and morality and ethics given greater prominence. The difficult problem of integration in schools will be critically examined in 1977. The present policy is too difficult, too

expensive, and too unpopular. Educational equality is valuable but should not depend upon bussing.

I think the household pet may be in trouble. The cost of caring for pets is now a heavy drain on many families. We love pets, we appreciate them, and they are extremely valuable in the life of children; effective means must be taken to prevent animals from becoming discarded or potential victims for medical research.

Health and labor are in the limelight this year. Public health is under adverse aspects and the consequences of a stressful winter may extend for several months. Epidemical ailments involving the respiratory and nervous systems and emotional integration of the individual are indicated. The spring of the year may be particularly difficult and those in most danger will be the elderly and the infirm. Public health facilities should include a very careful and critical examination of remedies. More people are dying of over-medication or wrong medication than we suspect. There will be greater restraint upon all types of tranquilizers, stimulants, and habit-forming drugs. The price of necessary drugs is apt to come down.

Labor leaders are becoming apprehensive that they will lose their control over the members. The continuous demand for high wages is creating a vicious circle and contributing strongly to inflation.

Labor will probably gradually turn against the new administration over the next two or three years. We are no longer in a condition in monetary terms to provide exorbitant profits. The system which condones this is destroying itself. As the cost for various services rises, the quality of work is becoming poorer. In a sense this doubles inflation. This is something against which we should all labor to bring about a more reasonable distribution of the necessities and even the available luxuries of living. It is a case where, in spite of all to the contrary, sacrifice must come. Somewhere along the line the sincere person must decide that he won't accept raises. Those who do not produce a good day's work are not entitled to better pay and it should be withheld from them. The continuous process of legislating prosperity at the expense of the consumer can only end in tragedy.

There may be minor policing problems, but no one can afford it, no one wishes to face it, no one believes he can survive it, and on the basis of these contingencies war is the quickest and most efficient manner of completely exhausting our natural resources. The trend will be to maintain an uneasy peace, somewhat competitive while reaching out for solutions. The members of the Communist bloc cannot afford to endanger their own survival. The Communist states are uneasy bedfellows at the present time.

There are likely to be reforms in corporate law and the simplification of legal processes for reasons of expediency. There will be, therefore, sincere efforts to simplify political, economic, and industrial policies—thus reducing the cost of litigations.

There is likely to be some tightening in tax laws relating to inheritance and legacies. It is likely to be more difficult to pass on large amounts of money from one generation to another to prevent monumental accumulations over a long period of time. Such accumulations become synonymous with power and, where power is vested heavily in wealth, the integrities are undermined.

Religion is in the ascendancy at the present time, but is represented by a greater diversity of minor groups than ever before. The country today is in a definite search for religious integrities. The motion is away from indoctrination and toward internal release of values. This type of religious thought is receiving considerable scientific support and a recognition where the release of the natural potential is man himself. Psychology is moving very definitely toward idealism. The public mind is rising in indignation against the epidemic of materialism which dominated universities and colleges ten or twenty years ago. Everywhere the individual is beginning to feel within himself the need of inner experience. This does not mean that the congregations may cease to exist, but assembly will no longer be regarded as a synonym of spirituality. Security comes from within; "Nature and Nature's God" manifest through the wisdom of existence and must be obeyed. We are moving toward the most important religious experience which we can have; that is the presence of the Divine within ourselves which, if given opportunity, will lead us to the

achievement of the ideals and principles that we so sorely need.

Special consideration is likely to be given to the higher courts of the nation—the Supreme Court and the higher judiciary bodies of states and communities. There may be another amendment to the Constitution this year or an existing amendment may be removed. Emphasis will be upon basic integrities and a realization that man lives under the leadership of universal truth and is not required to create truth for himself. The truth that we seek is to be found most deeply locked within our own natures where it is a ray of the eternal truth and must always be obeyed.

The President of the United States will almost certainly have a tough year. He will probably try to make important and necessary reforms under the guidance of specialized minds. He should protect himself against injuries of all kinds and should be careful in travel because he is accident-prone. He is very definitely tied into the Pluto pattern and is likely to be a vital figure in the social upheaval and change which this planet is bringing about. The President is going to have political problems both within and outside his own party. He may lose the support of many organized groups. He will be under special stress in spring and fall, implying economic changes, inflation, and unemployment must be his most immediate concerns.

Scandals in high places will continue. While these may lead to further disillusionment, Pluto is working to restore integrities; the end result of various exposes can well be beneficial.

International relationships seem to be fairly stable. We can bring liberal countries to our side by proving conclusively that we have a side. If we can restore leadership of integrities, we will discover that we will have many more friends internationally than we have suspected. I have always believed that the United States had a world destiny and would play a major part in a universal reformation of society. We were fashioned to be a vital factor in the essential progress of mankind. Therefore, it is certain that if we can become leaders on a level of true, practical idealism, we will be practically invulnerable as long as other circumstances press in upon us. We have no need to fear other countries. If we are true

to ourselves and if we live up to our principles, our principles will protect us. Fortunately, our relations with other nations this year will be strongly idealistic; we hope that the trend will continue.

There is strong emphasis upon simplification in housing. Even among younger people there will be less interest in the responsibilities and worries of expensive housing. There is a strong tendency to improve the quality of retirement houses, convalescent homes, and terminal institutions. We are all here to grow and unfold the potentials of character. We are here to enjoy the securities which Nature intended. In many cases we have corrupted or perverted most of these objectives but, under the pressure of diminishing rewards for misuse, we are having virtue thrust upon us.

As to the climatic conditions for the coming year, the weather will probably continue to be uncertain. Unseasonable storms, flooding, and drought will affect various areas. There is a good possibility that we will escape a major earthquake in spite of predictions to the contrary. We may have a few little shakes but with so many other disturbances we will take these in stride.

There is a strong emphasis on Los Angeles and its environs this year. There could very well be important social and cultural advancements in California. The West Coast is the most progressive part of the country. Here, new ideas, new approaches to social problems develop and spread to other communities. Each state is a little world of its own and when it organizes its own affairs more intelligently the other forty-nine states take notice.

Actually, the planetary positions for the year are overwhelmingly benevolent, but we may not recognize what is good. There are many more good aspects than bad ones. The country continues to enjoy unusual protection. A good year is one of constructive accomplishment. A good year is one which advances good, accomplishes good, solves problems, corrects abuses, and restores integrities. There is considerable hope that we will come out of this year more sensible, more intelligent, more cooperative, and more willing to sacrifice personal interest to common good. Years ago, we were heading into the unknown with corruption developing and flourishing and integrity penalized. Today we are reaching a point where

such excesses have undone themselves, have brought about an inevitable reaction, a revulsion against corruptions of the past. If this holds and people are willing to really stand up for some of the things they know ought to be done, we will have a very, very good year.

### SNAIL FEVER

In this day of viruses, parasites, and germs in general, "snail fever" seems to have passed comparatively unnoticed. According to a recent issue of *The Asian Student*, over two hundred million persons in seventy-one countries are victims of this ailment. It is especially prevalent in The People's Republic of China where a massive program for its eradication is now underway. The parasite causing the disease incubates in snails and is carried to human beings and even animals through the water supply. It is limited almost entirely to those emerging countries which have not been able to cope with sanitation problems. If water and sewerage are conveyed through pipes, there is little danger of infestation. There are cases in some Latin-American areas, Africa, and the Middle East. Snail fever has not received the attention it deserves because the early symptoms are comparatively mild and develop slowly, but the malady may continue in the human body for thirty years, resulting in progressive energy depletion.

In many parts of Asia sewerage, including human excrement, empties into open streams, ponds, lakes, and swamps. Snails are abundant in such areas, and in Mainland China school children have been trained to locate snails and dispose of them with the aid of chopsticks. The so-called "barefoot doctors," trained to assist in the health problems of rural communities, are also taught methods for treating those who have developed the ailment. For centuries the Chinese have used sewerage as fertilizer and equipment has been developed by which all kinds of waste products can be sterilized and used in agriculture. As pollution problems in the West increase, scientists from the United States are evaluating the Chinese program.

Whoever quarrels with his fate, does not understand it.

—Bettine

### BOOKS RELATING TO THE BACON-SHAKESPEARE CONTROVERSY

The PRS Library includes an extensive collection of curious books and manuscripts associated with the early seventeenth century revival of esoteric philosophy. It was during this period that many curious volumes dealing with alchemy, the cabala, Rosicrucianism, and Protestant Christian mysticism appeared in print for the first time. While many of these massive tomes and fugitive pamphlets are in Latin, some were almost immediately translated into English and enjoyed immense popularity. Engravers on wood and copper prepared elaborate portraits, title pages, and splendid illustrations to embellish the text. From the perspective of 350 years, it would seem evident that the authors, compilers, and editors of such works were members of secret societies or guilds with common objectives; laboring together they laid the foundations of modern science which in turn made possible the rise of modern technical industrialism.

Fifty years ago original editions of these literary landmarks were not too difficult to obtain, but most of the more desirable items have become increasingly rare and valuable and are now almost unprocurable. Nineteenth century book collectors usually ignored the fields of mystical and metaphysical subjects, centering their attention upon volumes distinguished by their early printing dates rather than by their content. Manuscripts of the fourteenth to sixteenth centuries are highly prized, while those of the seventeenth and eighteenth centuries are considered to be merely curiosities. Most of the esoteric manuscripts of interest to the philosophically minded were written, copied, and recopied in the seventeenth and eighteenth centuries. These copies were made by chemists, astrologers, and students of cabalistic magic for their own use or to be circulated discreetly among small groups of hungry souls seeking spiritual nutrition. Our Library collection has many such manuscripts and we display them occasionally.

In 1628, William Harvey (1578-1657) announced his discovery of the circulation of the blood. Incidentally, Harvey who was an



English physician included Francis Bacon, Lord Chancellor, and the Earl of Arundel among his patients. A new philosophy was beginning to circulate in Europe, "spearheaded" by Francis Bacon (1560-1626), a faithful child of the Church of England, and Rene Descartes (1596-1650), an outstanding modern Catholic philosopher. Scholars have noticed that Bacon "rang the bell that brought the wits together"; it is strongly suspected that he was the moving spirit behind the early seventeenth century restoration of learning. The Rosicrucian Manifestoes which were first circulated between 1614 and 1616 are now attributed to Johann Valentin Andreas (1586-1654), a German Lutheran divine. At this time also the Rosicrucian pamphlets heralded a universal reformation of human society and had strong political undertones together with metaphysical overtones. Lord Bacon was active in various capacities until his presumed death in 1626. His best known textbook, *Novum Organum*, or "the new organ" of knowledge, appeared in 1620 and *New Atlantis* which he never finished is one of the best known of his writings. Our Library is fortunate in having first editions of both of these works along with several others of his essays and tracts.

In our Library Exhibit we have combined four groups of related material. The primary group is composed of first and early editions of His Lordship's writings, later printings of major importance, and two unusual manuscripts. One of the manuscripts is a legal decision with the findings in Bacon's autograph and the other notes the absence of Bacon from his seat in the House of Lords because of illness.

The second group features works by contemporary authors with direct references to Bacon. Among these is Stowe's *Annales, Or, A Generall Chronicle of England*, augmented by Edmund Howe, London, 1631, which lists Bacon above Shakespeare among English poets. This is unusual for the reason that there are very few poems which the Lord Chancellor is known to have authored—one of these is a paraphrase of certain psalms and another contains a few verses under the title of "The World Is a Bubble." Dugdale's *Antiquities of Warwickshire*, London, 1656, contains

In the North wall of the Chancell  
is this Monument fixt.

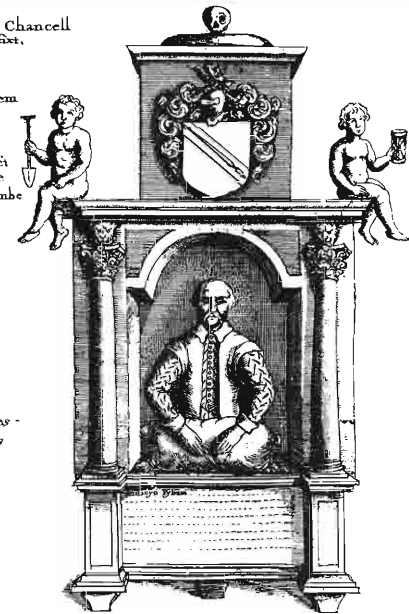
Indicio Pyhann, gemo Socratem, sed Maronem  
Terra tegit, populus mare, olympus habet,

Stay ruffenger why goest thou by his side,  
Read, if thou canst, which envious death hath plac'd  
wthin this monument Shakespeares with whom  
Quick nature dyed whose name doth deck the tombe  
For more then cofe fish all that he both writ  
Leaves living art but page to serve his wit.

Obit A. D. 1616  
21. 07. die 43. Aprilis

Near the wall where this monument is erected  
Lies a plaine free stone, underneath w<sup>ch</sup> his  
body is buried, w<sup>ch</sup> this Epitaph.

Good friend for Iesus sake forbear  
To digg the dust inclosed here  
Blest be the man that spares these stones -  
And curst be he that moves my bones



The engraving of Shakespeare's monument appears in Dugdale's *Antiquities of Warwickshire*. It is accompanied by a laudatory poem.

the first-known reproduction of Shakespeare's memorial bust in the Church at Stratford-on-Avon. It is obviously not the one now shown to visitors. The *Historie of the World* by Sir Walter Raleigh, London, 1614, was written while he was awaiting execution in the Tower of London. Bacon visited him on a number of occasions and is believed to have assisted in the compilation of this detailed and scholarly production. Spratt's *History of the Royal Society of London*, 1660, includes Abraham Cowley's eulogy, "To the Royal Society." This contains a beautifully-worded tribute to Bacon which opens with the words:

"Bacon, like Moses, led us forth at last,  
The barren Wilderness he past,  
Did on the very Border stand  
Of the blest promis'd Land,  
And from the Mountains Top of his Exalted Wit,  
Saw it himself, and shew'd us it."

*The Anatomy of Melancholy* by Robert Burton has tied Bacon's name very closely with the early labors of the Rosicrucians. Bur-

ton's folio exists with a number of revisions and changes; we are exhibiting the 1660 Edition with the significant footnote of "Joh. Valent. Andreas, Lord Verulam" which appears on page sixty-two of the author's introduction. An interesting book belonging in this section is the 1632 English Edition of Montaigne's *Essays*. On the frontispiece of this, the letters "F.B." are formed from two archways, one of which is broken and reversed.

The third group features emblem books of the early seventeenth century. These contain a variety of symbolical engravings which have brought considerable comfort to students of the Bacon-Shakespeare controversy. Perhaps the most important of these is the *Collection of Emblems* by George Wither, published in London in 1635. It was prepared in the form of a lottery with two hundred emblematic figures together with moral and ethical interpretations. The frontispiece engraving is based on the celebrated *Table of Cebes*. Another famous work was published in Holland by Jakob Cats, better known as Father Cats. Many of the illustrations would seem to imply that Cats was aware of, and in agreement with, Bacon's Utopian beliefs. Several other volumes also displayed are opened to significant illustrations. The huge folio volume *Les Images ou Tableaux de Platte Peinture*, etc., attributed to Blaise de Vigenere, Paris, 1614, contains the famous plate of The Spear Shaker which is believed to be a veiled illusion to Shakespeare. In Greek mythology Pallas Athene was the spear shaker. A painting of her originally decorated the wall of Bacon's home at Gorhambury, and one of the early names of the Royal Society was "Minerva's Museum." The frontispiece is reminiscent of Bacon's description of the galleries of Salomons House in his *New Atlantis* and also contains a number of elements used later on the engraved title of Wither's *Emblems*.

The fourth group is devoted to cryptography. In the early seventeenth century a number of volumes appeared describing hundreds of varieties of codes based upon arrangement of the alphabetical letters, special systems of numbering and counting, and the concealing of secret meanings in pictures and mythological devices. Probably the best known of these is *Cryptomenytices et Crypto-*



From the 1632 Edition of Montaigne's *Essays*. Through the open archway in the central part of this engraving, a broken arch in the form of a reversed letter "F" is prominently placed; behind this, two smaller arches form a letter "B" lying on its side. The intimation is that Baconian ciphers have been introduced into this volume.



This engraving from *Les Images ou Tableaux de Platte Peinture*, representing Hercules as The Spear Shaker, is regarded as an important landmark in the Bacon-Shakespeare controversy. The principal figure is surrounded with human figures, probably signifying characters in the Shakespearean plays.

*graphaiæ*, published in 1624 by Gustavus Selenus (the man in the moon). It cannot be read without the aid of a predetermined square of letters. It may be more than accidental that the pseudonym of the presumed author should include "Selenus" which means "the moon" and that the book was published in Lunaeburg by the Star Brothers. It has been noted that this very elaborate work appeared in the year following the first folio edition of the Shakespearean plays. That Bacon was acquainted with cryptography and made use of it is clearly stated in his *Advancement and Proficiency of Learning* (first English Edition in 1640) where he describes and illustrates his biliteral cipher.

As an example of the insertion of secret information into pictures, we reproduce herewith a rebus from the great text of Gustavus Selenus on ciphers. The engraving shows a plowed field and a cross. The furrows in orderly rows together with the cross are believed to indicate the influence of the Rosicrucians (rows + cross = rose-cross).

The first book to question the authorship of the Shakespearean plays was *The Life and Adventures of Common Sense: An Historical Allegory* which is attributed to Herbert Lawrence, London, 1769. The reference begins on page 144 of Volume 1 and continues through the chapter. This work, therefore, has first place in the literature of the Bacon-Shakespeare controversy. In 1857, Delia Bacon published her work entitled *The Philosophy of the Plays of Shakspeare Unfolded*, to the general consternation of the literary world. One of the most spectacular volumes attempting to establish Bacon and his circle of literary minds as the authors of the Shakespearean plays appeared in Chicago in 1888. It was written by Ignatius Donnelly, widely known for his book, *Atlantis: The Antediluvian World*. Our exhibit includes the author's autographed edition of *The Great Cryptogram*, etc., limited to 250 copies on large paper, gilt-edged on three sides, and bound in full Morocco. It is an immense labor of love; the first half includes an exhaustive study of Shakespeare's life and the second section examines in remarkable detail various ciphers which appear in the first folio of the plays.



This plate from *Cryptomenytices et Cryptographaiæ* shows in left center a farmer sowing seed in freshly furrowed rows with a cross introduced toward which the farmer is directing his attention.

Nearly all modern authors on the controversy are well represented in our Library. A delightful item by Mark Twain entitled *Is Shakespeare Dead?* has been extracted from a larger work and published separately. It details conversations between Mark Twain and the captain of a Mississippi River paddle-wheeler and clearly indicates Twain's rejection of the Stratford actor as the author of the plays. The publications of the Bacon Society of England are well represented, including runs of their journals. Several autographed letters of Baconian writers are exhibited along with their books.

One of the most dedicated students of Baconian ciphers was Mrs. Elizabeth Wells Gallup who devoted many years to decoding examples of the biliteral cipher in the writings of Bacon and his contemporaries. We have several of her publications including *The Bi-literal Cypher of Sir Francis Bacon*, London, 1900. Also prominent in this labor was Mrs. Henry Pott. Her book, *Francis Bacon and His Secret Society*, Chicago, 1891 (Second Edition), emphasizes the importance of Bacon's contributions to learning and the motivations which induced him to create a secret organization of scholars in the fields of science, philosophy, and social reforms. Another outstanding author concerned with the deeper issues of early seventeenth century restoration of learning was W. F. C. Wigston. Among his writings we should mention *Bacon Shakespeare and the Rosicrucians*, London, 1888, and *The Columbus of Literature, Or, Bacon's New World of Sciences*, Chicago, 1892.

A number of efforts have been made to establish a relationship between Francis Bacon and Freemasonry. We might mention George V. Tudhope's *Bacon-Masonry* which was published in 1954 by the Howell-North Press, Berkeley, California. The author assembles strong circumstantial evidence, but admits that proof of Bacon's membership in the Fraternity has not yet been found. Mr. Tudhope points out that the first secret order to which Bacon belonged was the Knights of the Helmet. They chose as their patroness the Goddess Athena who wore a helmet which was supposed to permit her to become invisible. This could well indicate that the members chose obscurity—probably for the sake of pro-

tection and to better advance their program of universal reformation.

This exhibit extends beyond a controversy over the authorship of the Shakespearean plays. It involves the labors of many dedicated minds who were determined to explore the ocean of universal wisdom. Bacon's "New Atlantis" was America and he envisioned the establishment of a cooperative society which would labor, not for profit, but for the common improvement of all human beings. He is accredited with being the moving spirit behind the colonization plan for the Western Hemisphere, was active in the organization of the Virginia Company and, through his revision of the Common Law of England, contributed considerably to the American Bill of Rights. It is appropriate, therefore, to present an exhibition of material relating to him as a tribute to the greatest mind of his age.

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them.

—The Idyll of the White Lotus

There cannot live a more unhappy creature than an ill-natured old Man who is neither capable of receiving pleasures nor sensible of doing them to others.

—Sir W. Temple

## PROBLEMS OF LONGEVITY

### PART II



As it is difficult, if not impossible, for the individual to foretell the actual duration of his life, he is justified in assuming that he will have many good years after his retirement from the business world. One point that should be carefully considered is the personality change which almost certainly will have to be faced as one grows older. There is a tendency to overlook the aging process as it operates on the mental and emotional levels of character and disposition. Temperamental peculiarities are likely to become accentuated and these mutations may detract from happiness and usefulness. Constructive adjustments with contemporary patterns of living become increasingly difficult. The tendency is to live in the past, so the background of each person must be carefully considered. Those who had experienced a difficult childhood sometimes find it almost impossible to forgive or forget the ills from which they suffered. This is especially true when one must live alone. During years of activity while careers are in the forming the old hurts and grievances may be submerged, but they will almost certainly reappear in later years. This is why a good philosophy of life should be cultivated as early as possible.

The faculty of memory gradually loses much of its acuteness. Those incidents which have made the deepest impression will be remembered the longest. If the person is naturally optimistic, happy events will be cherished; but if he is a pessimist, disappointments and disillusionments will linger the longest. Memory fatigue can result in annoying circumstances. One of the most common of these takes the form of forgetting where we put things. One incident that came to my attention relates to an elderly gentleman who insisted he was being robbed by his landlady. He knew exactly where he had hidden his money, but it was never there when he searched for it. After his death a large sum was found hidden under his

rug, pasted behind pictures, tucked away in old envelopes, and even between the pages of magazines. Nothing had actually been taken from him—he just forgot.

A woman who cooked her meals on a small gas burner in her room said that, while she was out, someone used her stove without her permission. She insisted that she turned it off when she went out, but on a number of occasions she had found it burning when she returned home. The owner of the apartment house told me that he had turned the burner off a number of times for fear that it would cause a fire. He had warned her repeatedly, but she paid no attention to him.

Such occurrences almost inevitably lead to a persecution complex. Articles that cannot be found are assumed to have been stolen. The victim of a bad memory may complain to the police causing general embarrassment, or they search out difficult places to hide their belongings. One oldster kept his wallet in the icebox, and when he later discovered it, insisted that it had been surreptitiously returned to him. Others pin their valuables to their clothing and may stand considerable losses if the articles are sent out for cleaning. There seems to be some kind of negative satisfaction that comes to those who feel themselves victims of dishonesty. The attitude is strengthened by daily reports of robbery and pilferage.

Another type of self-pity arises from loss of contact with family and friends. Those naturally suspicious or jealous alienate their relatives who gradually drop out of their lives, but the lonely person seldom feels himself to be the principal cause of his own isolation. It is always a shock when children grow up, marry, and establish homes of their own, and the older individual may have outlived most of his acquaintances and has slight inclination to choose others from a younger generation. He assumes that they do not understand him, but it is also possible that they are weary of his continuous complaints. The person who cannot get along with himself is not likely to be attractive to other individuals.

Marital incompatibility also contributes to the problem of retirement. Many homes are insecure from their inception. This is

especially true when ulterior motives take precedence over natural affection and esteem. Unfortunately, marriage partners are usually selected when both parties are young and inexperienced, and unions contracted in haste are often regretted at leisure. As responsibilities of maintaining a household become heavier, there is little time to nurse antagonisms. The children come along, the man of the house is out working, and the homemaker is busily engaged. The normal responsibilities are accepted as traditional obligations. Husband and wife make the best they can of their bargain because they see no way to escape the patterns that they themselves have created.

The first real emergency is when the children grow up and leave home. It soon becomes evident that obligations are lessened and incentives to maintain a pleasant atmosphere are no longer obvious. Difficulties that have smoldered for years and traits of temperament that have been and still are resented come to the surface as reminders of long repressed dissatisfactions. It is at this point that husband and wife should make every possible effort to smooth out their difficulties. If resentments are too deep to be reconciled, a separation may be indicated. Economic considerations may be given too much importance and the marriage lingers on simply because it is financially expedient.

Retirement is the major emergency that must be faced. The man is home all day, interfering with the personal freedom which the wife has enjoyed during his working years. She had a job also, but if she had well organized her activities, she had considerable freedom. Now the two must sit down and glare at each other. By degrees life becomes more curtailed. Retirement incomes have eroded away most of the luxuries which contributed to the attractiveness of home life. Separation is virtually impossible as available funds do not permit separate maintenance. To lower one's standard of living is a disaster for those depending largely upon creature comforts for moral support. As time passes health problems work havoc with irritable and discontented individuals. Only genuine affection enables one to care for an ailing spouse without secret resentment.

As available energy is less abundant, fatigue factors further undermine dispositions and what should be the beautiful evening of life, loses most of its charm. There are many happy elders, however, but most of them are sustained by mutual affection and constructive religious attitudes. I once participated in a diamond jubilee. The parties of the first part had been married for sixty years. It was my privilege to repeat their first wedding ceremony with emphasis upon their original marriage vows. It was a truly beautiful occasion and it was evident that all of those assembled held the elderly couple in the deepest affection. After the groom had kissed his bride he turned to those gathered about, saying, "I wish with all my heart that this was the beginning of another sixty years." In this case the lives of these two would be blessed to the end.

There is a line in the *Arabian Nights Entertainment* that says, "Happiness must be earned." A pleasant, cheerful future is reserved for those who have come to deserve it. The foundation should be laid early and a home life built upon such a footing will stand the stress and strain of human relationships. Older people would be wise to cultivate the simple life. They should not attempt to maintain establishments which make too heavy a demand upon their physical resources. To use a Zen concept, they should untangle their affairs. In the early part of life there is heavy emphasis upon accumulation. It seems important to expand material possessions, but after about the fiftieth year, there is a strong instinct to free oneself from unnecessary ballast. Some feel that they would like to distribute their worldly goods while they are still alive, and give things where they will be most appreciated. It is always nice to be surrounded by long-cherished books, works of art and mementos that remind one of precious moments, but the years of cluttering are coming to an end, and the wise person travels on with as little baggage as possible. Those clinging too tightly to their worldly goods have a tendency to overtax themselves without realizing that they can no longer carry needless responsibilities. Gracious acceptance of an attitude of quietude will insure better health and peace of mind. It is not good that later

years should be wasted regretting the past, resenting the present, or fearing the future.

It does not follow that the retirement period should be without active interest. Biographies of famous persons remind us that elderly individuals sometimes make their greatest contribution to society when past their seventieth year. They can also bring together the loose ends of a scattered life and give fuller meaning to all the experiences through which they have passed. The young are too much in a hurry to make the most of learning. The Greek philosophers and their distant contemporaries, the Chinese sages, actually looked forward to the serenity which only years can bestow. They considered old age as ushering in the golden years of mental, emotional, and physical maturity. In a New England town, an elderly lady was sitting quietly on the front porch of her little white frame home, reading the Bible. A neighbor passing by called out, "What are you doing, grandmother?" Beaming with good nature, she replied: "I am cramming for my finals."

If we have brought doubts and fears concerning providence along from our younger days, now is the time to resolve them, put our thoughts in order, and appreciate the benevolence of providence. In every life, no matter how confused it may have been, there is much to be grateful for, and gratitude is one of the most constructive emotions that the human being can cultivate. Psychosomatics has taught all of us that a cheerful mind retards aging processes and helps to protect bodily functions from premature aging. While we are in this world there will always be adventures, challenges, and opportunities. We can make the most of the privilege of being alive by constantly acquiring new experiences and gaining inspiration from old lessons which may still require the transmuting power of faith, hope, and love.

Most people would like to live long and are not likely to be so deeply concerned over the quality of their living. As noted in the first part of this article, duration is not the primary consideration. A full life is not necessarily a long life. We sometimes feel pity for those who die young, but how do we measure psychological

longevity? He lives longest who has gained the greater insight into the meaning of himself. There is an old saying that the good die young, but this has two meanings. A person may die *young* in his twenties or thirties, or he may die *young* in his eighties or nineties. The good always die young regardless of their years because they have maintained the enthusiasms that make life important. We think of youth in terms of its courage and its resolution to accomplish things of importance. Inside each of us is an immortality which is in no way damaged by the passing of time. It is the soul and not the body that must be given the greatest attention.

There is a psychological conspiracy and many older persons are over-influenced by it. Even the small courtesies which most of us are inclined to extend to the elderly only remind them that they have reached venerable years. We winced when men of fifty called us "dad" and shuddered when they later referred to us as "grandpa." When the boy scouts offer to guide us across the street, and a perfect stranger gets up in the bus to give us a seat, our gratitude is mingled with a variety of regrets. In the last century most persons who reached sixty no longer expected to be part of the contemporary generation. They dressed soberly, usually in black, and sat quietly in a corner where they received the respect to which their years entitled them. This has changed markedly and it is now quite possible for three generations to mingle in social equity. The human mind helps to keep us young if it is used constructively and ages us before our time if allowed to drift into negative attitudes.

We must all be careful not to overestimate or exaggerate minor symptoms which we would ignore if we were younger. Every minor ache and pain can be associated with the aging process when, actually, they occur in every period of life. A very dignified English lady in her eighties, when asked how she was feeling, always replied that she was suffering from innocuous desuetude. We never found out exactly what she meant, but it seemed to suggest gradual retirement from the human family. Among the most frequent com-

plaints of oldsters is the feeling of fatigue. Incidentally this complaint now afflicts most younger people. A number of elements combine in the fatigue syndrome, and one of the most important of these is boredom from lack of purposeful endeavor. Another is a mild kind of psychic exhaustion originating in tension, anxiety, and hypercriticism. Negative moods require a great deal of vital energy and antagonisms are burdens upon both the mind and the body. Many psychotics in their thirties and forties experience energy depletion because of internal confusion and emotional stress. Younger persons have the recuperative power to survive destructive attitudes—at least temporarily, but in the end their bad mental and emotional habits take their toll. When the older person who claims to be perpetually tired is presented with an opportunity to enjoy himself, he generally finds the strength. This would indicate the truth of an old Italian proverb to the effect that it is better to wear out than to rot out. Never be afraid to take a guided tour of the South Pacific or the fjords of Norway simply because your friends warn you that you may endanger your health. Aristippus, a Greek philosopher, was warned that if he left home he might die in a strange land. "What difference does it make?" he observed drily. "The distance from this world to the next is the same wherever you are."

If one has a natural tendency to be easily depressed, it is usually unwise for him to diagnose his own ailments. Imagination can burden the future with non-existing ills. If something seems to be wrong it is much better to have a physical checkup, and prejudice against medical assistance frequently ends in tragedy. It is better to find out that nothing is wrong than to nurse anxiety over a period of years. Older persons living alone may regret that they have never considered it necessary to cultivate a hobby. I mentioned this oversight to a lady in her middle eighties who was at loose ends from lack of mental activity. She drew herself up and announced that her children and her grandchildren were her hobbies. Available statistics indicate that most women resent the idea of hobbies, and yet they have a longer life expectancy than men. The lady just mentioned had very little contact with the



younger members of her family and was in desperate need of new interests. There are many organizations at the present time that have been created largely for the purpose of meeting this very real need. It might be wise to affiliate with one of them and participate in their well-planned programs. One man I knew gradually built up an extensive correspondence. He had pen pals in a number of countries. A family in India sent him photographs and went into considerable detail as to social conditions in their country. A proud grandmother in Java also sent pictures of her daughters who were court dancers for one of the local rajahs. Those who wrote him were not all elderly. A number of children adopted him, one reason being that they wished to improve their English. He got announcements of distant weddings and, in the course of time, many of his friends dropped by to enjoy his unusual project.

A woman approaching retirement had taken a few adult courses in watercolor painting. She had moderate talent and assured me that as soon as she was free she planned a serious career in art. She had never married, but considered living alone as a wonderful opportunity to advance her studies. It now seems possible that her work will prove saleable and add substantially to her retirement income. Sometimes we have to enter into a benevolent conspiracy with ourselves. If we are determined to make life interesting we can usually find a way to capitalize on leisure. It was Aristotle who pointed out that leisure can be a heavy responsibility. Those who have wasted time throughout their earlier years must discipline their attitudes if they really want to be happy.

While religious and philosophic studies can be valuable, they must be approached with considerable discrimination. One person who came to me for religious counselling was a classical example of a rather prevalent disaster. He summed up his problem as follows, "I have nothing to live for, so I have decided to give myself to God." Most orthodox religious beliefs are not sufficiently interesting to sustain an extensive program of study. So-called esoteric beliefs have much fascination, and their followers can easily become self-deluded. Such doctrines may include psychic ex-

periences, mediumship, or mysterious disciplines which the novice cannot properly comprehend. It is difficult to live rationally in the midst of a mystery, and if there are morbid tendencies they will almost certainly be intensified. Those shopping around in the sphere of religion usually select something which caters to their preconceptions of prejudices. Here, the best answer is to select a system of thought which has stood the test of ages and has proved valuable in the lives of countless persons. Good examples in this area are Platonism, Neoplatonism, and Buddhism. Here standard texts are available—also learned commentaries upon them. They lead the mind toward stability, and most of these teachings are supported by irrefutable logic. Individuals more inclined to the devotional side will find Christian mysticism the most comprehensible by Western people. Here the emphasis is upon high ethical and moral principles, brotherly love, and unselfish service to the needs of others.

Many persons in the retirement age group must adjust to the problem of living alone and this often requires a considerable degree of understanding. As we grow older we must come to realize that the level of consciousness shifts from a material focus to the region of soul power. The individual is drifting away from physical attachments which are temporary at best and regaining his citizenship in the larger universe. The strong attachments which we have here cannot be perpetuated in the greater hereafter. We must mingle again with the great stream of eternal life. The human being is always in this world, but not of it, and in cases of personal bereavements this inevitable truth is difficult to accept. Even during physical life our children leave the parental home to fulfill destinies of their own. The same is true in terms of the human soul, and if we will accept the plan of life the biblical statement will come to mind: "The Lord gave, and the Lord hath taken away." If we interpret this correctly it will mean: "The Law giveth and the Law taketh away." In the presence of a vision greater than our own gracious acceptance is the only answer.

Actually, bodies are the most separating of all barriers between human souls. John Uri Loyd, in the first chapter of his book,

We have made a considerable point of freeing our later years from complexities which interfere with the retrospective discipline of self-evaluation. To accomplish this we should be as wise as possible in the selection of a proper environment for retirement. The soul center in man has few temporal needs. He has a right to live as graciously as his financial means permit, but he should free himself as far as possible from useless baggage. Those who journey far should travel light. The available retirement programs emphasize physical comfort and virtually ignore the inner needs of the person. Many of my friends look forward to a luxurious old age, and inflation has worked a serious hardship on them. If planning to move out from an expensive home into an almost equally expensive retirement community, they should pause and reconsider. Each person has his own tastes, but those who have resettled most successfully have laid their plans with proper thoughtfulness. They have avoided regimentation as much as possible and have moved out of congested areas. Those retiring into religious communities are apt to be disillusioned. The wiser have chosen a healthful region with an even climate. They prefer a community made up of different age groups and have realized that they should be close to the commodities and facilities appropriate to their years.

For the person who believes in reincarnation there are many philosophical inducements for the improvement of character. Dispositional problems do not cease with the end of the present lifetime but are carried forward in the form of karma. The difficult child is born with temperamental defects which he failed to correct in his previous incarnation. The Mendelian law applies almost entirely to the physical body which we inherit from ancestors, but our psychological difficulties we inherit from ourselves. It comforts some to believe that their problems end with death and that each child that comes into the world is a brand new being which must adjust as best it can to the experiences of material existence. This concept may seem convenient, but is obviously unjust to all concerned. The Buddhists believe that it is our imperfections that draw us back into the mortal world. The integrities which we did not build in past incarnations work a serious hardship, not only upon ourselves, but upon the family into which we are born. The

congenital delinquent is almost certain to suffer throughout the early years of his re-embodiment. One of the most common symptoms is excessive willfulness which alienates his family and usually ends in self-pity. Neurotic and psychotic tendencies can burden future growth, and frustrate a future career. The Tibetans believe that the attitudes held in the last days of an embodiment sound the keynote for the re-embodiment which is to follow. The more diligently we strive to improve ourselves in retirement years, the happier we will be in the ages that lie ahead. Whether we believe this or not, the greater truth remains; self-discipline and the proper control of mental and emotional faculties and propensities protects our future, both now and hereafter. The thoughtful individual comes to realize that the well-regulated life is the only one that is worth living.

Optimists sometimes wonder why civilization does not improve more rapidly. Actually, progress depends upon the degree of maturity obtained by incarnating entities. If we do not grow in the present embodiment, we bestow nothing upon future generations but the imperfections we are now tolerating in ourselves. It is quite possible to pass through a wide variety of experiences and gain little or nothing of enduring value. If we are selfish and self-centered when we are born and do not correct these attitudes they will be with us when we die. Perhaps this is why Nature gradually forces upon us the detachments which come to us in later years. Natural law is inviting us to relax and search in our own souls for answers to difficulties we have never solved. As physical life loses most of its intensity, there is time for reflection. We can determine to leave here better and wiser than when we came. Repentance is of very little value unless it inspires us to increase our virtues and overcome our faults.

When thinking of longevity it is good to remember that vast cycles of time lie before us. Only the unfoldment of the divine potentials within ourselves will make possible those better times we look for. A very successful business man pointed out that there are two kinds of selfishness: short range and long range. The former impels us to get all we can, keep as much as possible, and

think only of ourselves. The latter inspires us to give all we can, give as much as possible, and think greatly of others. The personal career is subject to the same rules. To think only of ourselves and become hopelessly enslaved by our ambitions must end in psychological bankruptcy; generations of self-centered personalities can end in bankruptcy for all mankind. If we cultivate right convictions in early life and remain true to them through our active years, we will be rewarded as we grow older with peace of mind. In due course we will all become useful and well-adjusted citizens in the universal commonwealth. Rewards will begin more quickly than we think and we will have less cause to rebel against providence.

### IN ST. LEONARD'S, SHOREDITCH

The following is a literal copy from the Register of Burials made by the parish clerk for the above church:—

1588.	BURIALLES.	Fol: 35.
THOMAS CAM was buried <sup>th</sup> 22 inst of		
Januarye Aged 207 years		
Holywell Street		
GEORGE GARROW		
Copy Aug <sup>t</sup> 25, 1832	Parish Clerk	

This is an instance of longevity, so far exceeding any other on record, that one is disposed to suspect some mistake, either in the register or in the extract. The correspondent of the *County Chronicle* having met with this paragraph in his commonplace book, determined, he says, to apply to the parish-clerk of St. Leonard's, from whom he, at length, obtained the extract. It thus appears that Cam was born in the year 1381, in the fourth of Richard II., living through the reign of that monarch; and through those of the following sovereigns, viz., Henry IV., Henry V., Henry VI., Edward IV., Edward V., Richard III., Henry VII., Henry VIII., Edward VI., Mary, and to the thirtieth of Elizabeth.



## Happenings at Headquarters



The Winter Quarter of activities at PRS opened on January 9 with an all day seminar by Dr. Henry L. Drake and Dr. Robert Conostas on the subject, *The Path of the Aspirant—Awareness by Disciplines of Realization*. The afternoon session included audience participation and a consideration of special questions and subject matter. On January 16, Mr. Hall gave his annual talk on *World Trends* and pointed out that there were many constructive planetary configurations which would indicate improvements in world affairs. On January 23, he considered *National Trends* with emphasis upon strong testimonies for advancement in ethics, morality, and practical ideals.

On January 30, Lew Ayres showed his 1976 documentary, *Altars of the World*, with fascinating motion picture films on the great religions of mankind. Mr. Ayres has been a friend of the Society for many years, and this showing was a benefit on behalf of our work. We are profoundly grateful to Lew Ayres for his gracious generosity.

On the Sunday mornings of February 6, 13, and 20, Mr. Hall described *Personal Trends for 1977*. Each of the lectures was devoted to four of the signs, based upon the birthdays and the placement of the sun.

On February 27, Dr. John W. Ervin (a Trustee of the Society) selected as his theme *Recent Developments in Reincarnation and Evidence of Survival of "Death"—The Work of Dr. Ian Stevenson and Dr. Elizabeth Kuhbker-Ross*. On March 6, Dr. Robert Gerard, also a Trustee of the Society, spoke on *Integral Meditation and Psychotherapy—A Constructive Approach to Personal and Transpersonal Transformation*. On March 13, Mr. Hall discussed *The Esoteric Cosmology of Tibetan Buddhism*.

On March 20, Dr. John W. Ervin spoke again, describing *Recent Discoveries Relating to Early Historical Facts About Jesus of Nazareth and the Bible—The Qumran, Nag Hammadi and Syrian*

*Discoveries.* On March 27, the last Sunday of the quarter, Dr. Framroze Bode, well-known to all our friends, chose as his topic *Spiritual Self-Unfoldment—The Path, Process and Practical Approach.*

Beginning January 11 and continuing for ten Tuesday evenings, Dr. Framroze Bode who has been a member of our faculty for a number of years spoke on various aspects of mysticism with some emphasis upon Oriental philosophies and religions which have been his special field of religious interest. On Saturday, March 19 at 8:00 P.M., Dr. Bode who is Archbishop of the Zoroastrian Religion in Bombay, India, presented *The Ancient Zoroastrian Fire Service* which is seldom seen in the Western world.

On Wednesday evenings Dr. Stephan A. Hoeller presented two series of related discussions. He gave four talks on *New Insights into the Story of Jesus* and six on *Women and the Life of the Spirit*. Under the latter title he described *Great Feminine Figures of the Mystery Tradition*. His talks were timely and well received.

On Thursday evenings, January 13, 20, and 27, Dr. William Gallagher who teaches philosophy and comparative religions at Los Angeles Harbor College gave attention to the new trends which are reconciling Western scientific traditions and Oriental mystical traditions. Among matters discussed were dream research, biofeedback, Tibetan Buddhist mystical disciplines, and recent breakthroughs in ESP.

On March 17, Edward Muzika, a Zen Buddhist Priest and an instructor at UCLA Experimental College, presented the Zen point of view relating to death, an unusual and stimulating subject.

Dr. Robert Constat, Director of The Ageless Wisdom Study Program, presented his Introductory Course, Second Quarter, on alternate Saturdays between January 15 and March 26. The covering theme of the series was *Towards Transmutation*. On alternate Saturdays between January 8 and March 19, Dr. Constat conducted the Intermediate Course, First Year-Third Quarter, entitled *Towards Transformation*. On alternate Saturday afternoons between January 15 and March 26, Vivienne Pierce presented *Twelve Labours of Hercules—The Hero's Journey*. This is

a prerequisite for the Intermediate Course of The Ageless Wisdom Study Program.

We take this opportunity to acknowledge with sincere appreciation the continuing helpfulness of our Richard De La Barcena. This is the twenty-fifth anniversary of his association with us. He acts in many capacities. He is general superintendent of our premises; whenever there is something to be done, he is a man "who in his day plays many parts." The staff is arranging to honor the Silver Jubilee of this invaluable expediter.

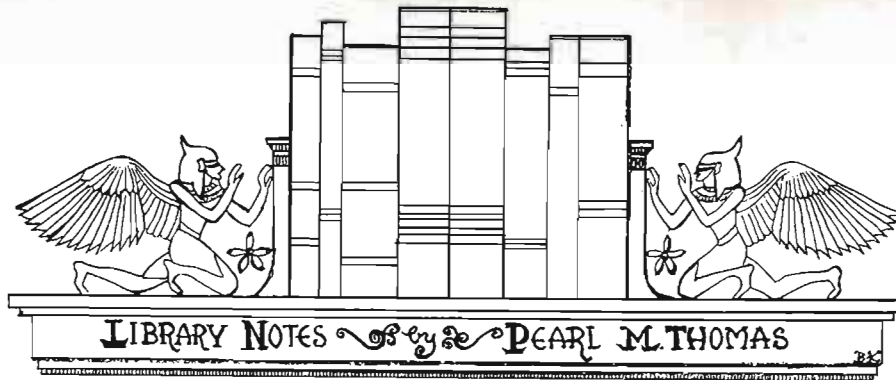
The Research Library of our Society has recently received a gift of over three hundred volumes, many of which are extremely useful. There is a scarce group dealing with the history and philosophy of Freemasonry and a number of basic texts on Egyptology, archaeology, and biblical history. These will be properly cataloged and made available to students as rapidly as possible.

Coordinated with Mr. Hall's astrological lectures during the months of January and February, the Library exhibit featured *Early Landmarks in Astrological Literature*. Included were original editions of pioneer astrologers of the sixteenth, seventeenth, and eighteenth centuries from the extensive astrological collection of the PRS Library.

The subject of the current exhibit which will extend through the month of April is *Books Relating to the Bacon-Shakespeare Controversy* and features many of the books contained in the article of the same title in this current issue.

In the exploration of the unconscious we come upon very strange things, from which a rationalist turns away with horror, claiming afterwards that he did not see anything. The irrational fulness of life has taught me never to discard anything, even when it goes against all our theories (so short-lived at best) or otherwise admits of no immediate explanation. It is of course disquieting, and one is not certain whether the compass is pointing true or not; but security, certitude and peace do not lead to discoveries.

—C. G. Jung



## MAGAZINES IN THE PRS LIBRARY

We often wonder if our Library patrons are actually aware of the fine array of magazines and journals which are a part of our rather extensive collection.

Theosophical magazines are well represented, with twenty bound volumes of *Lucifer* and extending into the *Theosophical Review*. Also available are many copies of *The Path*, *Theosophical Path*, *The Theosophist*, *American Theosophist*, *Theosophy*, *Theosophical Forum*, and numerous others. One of the most popular is our twenty-four volume set edited by Harold W. Percival of the monthly magazine, *The Word* (bound volumes from 1904 to 1917). Another popular periodical is the *Occult Review* of which we have some twenty volumes.

Our largest collection of magazines is housed in the upper annex of the Library. Quite a number of these have been bound into books so they are well preserved. Astrological magazines are all housed together in alphabetical order and we have extensive runs of these magazines edited by prominent astrologers which include Paul Clancy, Charles E. O. Carter, Sidney Bennett (Wynn), John Hazelrigg, Llewellyn George, Dal Lee, Rollo Ireton, Flora Kyle, Alan Leo, B. V. Raman, Grant Lewi, Edward Wagner, and Zadkiel.

The Library also houses almost every issue of the *National Geographic* from 1913 to date. Adequate indexes supplied by the National Geographic Society help immeasurably to guide the reader to topics of his choice. The pictures, as well as the well-written articles, have timeless value.

One of the oldest and certainly one of the most outstanding American magazines was, and is, *Harper's* which began its career in 1850 and did much to develop American tastes. Many English authors were published here and many unknown American authors first saw their works printed in this magazine. Mark Twain's first entry in *Harper's* was in December of 1866 when his "Forty-three Days in an Open Boat" appeared. Unfortunately, he was indexed as Mark Swain. By 1890 *Harper's* had reached its peak as an illustrated literary endeavor. Popular serials included Du Maurier's "Trilby" and Mark Twain's "Joan of Arc" which was published anonymously. PRS Library has a number of bound *Harper's* from the 1870's and several from the 1890's.

Prominent among charming English journals is *Bibby's Annual* which its editor, Joseph Bibby, enlarged and developed from a business circular. Mr. Bibby produced these beautiful annuals in the early 1900's, reproducing fine examples of art and at least two pictures in color on every page; he made it a point of introducing new authors including many prominent Theosophists with messages whenever possible. He had strong Theosophical leanings and he proudly presented Mr. Jinarajadasa, a native of Ceylon, whose mastery of the English language delighted the editor. Mr. Bibby quite regularly included articles by Clara M. Codd and Dr. Annie Besant. PRS Library has a good collection of these annuals. Manly P. Hall patterned his book, *The Phoenix*, after *Bibby's Annual* and had the original intention of making it an annual also.

Perhaps some can ask: "What is the point of holding on to old magazines?" In research, old magazines can be invaluable. Mr. Hall, seeking information about Lady E. A. Gordon, found that she was mentioned several times in the magazine, *Open Court*, which was edited by Dr. Paul Carus and published in Chicago, September 1915. All too often articles appearing in magazines never see print in any other form.

One of the most remarkable magazines of the nineteenth century was published in St. Louis, Missouri, beginning in 1881; it was called *The Platonist*, edited by Thomas M. Johnson, and was "devoted chiefly to the dissemination of the Platonic Philosophy in all its phases." It contained original articles emphasizing Platonic Ethics, translations by Platonic philosophers, republications of valuable out-of-print books with particular interest in the works of Thomas Taylor, and gave biographical sketches of great thinkers. Our PRS copies of *The Platonist* are treasures which are held in the vault, but are always available to serious students.

For good Masonic research, Mr. Hall recommends an excellent series of bound volumes titled *Quatuor Coronati* from the London Lodge No. 2076 and of which we have issues dating from 1896 through 1921.

#### FORERUNNERS OF THE PRS JOURNAL

In May of 1923 when Manly P. Hall was twenty-two years old, he began to publish a magazine which he called the *All-Seeing Eye*. The first two volumes consisted of six issues each, approximately 7½ x 10½ inches, with double columns on each page, and thirty-two pages to the issue. Mr. Hall felt strongly that truth cannot be bought or sold; on this premise he wrote, edited, and compiled this magazine and allowed each person the opportunity and responsibility to pay what he could afford and, hopefully, what he considered the magazine worth.

All of his early books and manuscripts were printed with this altruistic ideal. No advertising appeared in the first two volumes which were wholly devoted to a survey of a variety of occult and related subjects, much as he writes today. The first issue (May 1923) had for its editorial: "Nonsense as a Factor in Soul Growth." There were three short articles on Oriental occultism, several short stories which later were placed in book form, two articles on Mystic Masonry, and four special articles which ranged from a study of a Rosicrucian letter (illustrated with a cut from a 1651 rare book from Mr. Hall's collection) to Atlantis, music, and the place of books in mysticism and philosophy.

The writings of Manly P. Hall at this early age reveal that a firm foundation of understanding had already been laid. To further emphasize this point, here are a few quotations from his first issue.

"There is nothing more contagious than joy and nothing more infectious than gloom. These two inseparable companions of mankind walk side by side, gloom noted for its length, joy for its breadth, and their eternal battle for mastery one over the other must be played out in every human heart."

"Those who have found joy in reading and bringing into play upon their lives the wisdom of past ages as it is immortalized in ancient tomes have reached a great point in the growth of their being. But, above all, if we realize that the book gives to us that which we have given it, we then understand that mirrored in its pages are the thoughts and ideals of our own lives."

"The average individual does not know how to read a book, if he did he would not read so many. Reading is an art and there are few indeed who know how to glean the treasures from the printed page. Books have to be read as they were written, thought for thought, spirit for spirit, and to know the works of philosophers we must ourselves be philosophers. To understand the meaning of ancient truths our minds must be attuned to the souls who wrote them."

The "Pearly Gates Gazette" put in its appearance with the second issue of Volume 1 of the *All-Seeing Eye*. It ran for some ten issues on page thirty-two, the last page of this unusual magazine. It reproduced a three column front page, relating the events taking place in the heavenly spheres. With great tongue-in-cheek solemnity, it explained the problems that beset the great and not-so-great minds that inhabit the upper regions. King Tutankhamen was written up quite extensively because he seemingly was most perturbed about his sudden fame on the planet Earth. King Solomon came into the "Pearly Gates Gazette" when he opened a dance hall which featured new jazz dances; this was inspired by the fact that Solomon's Dance Hall was located next to the auditorium where Mr. Hall gave his lectures. Mention was made of two of the most popular dances, the "Wingy-wabble" and the

“Feather-flutter” which undoubtedly gave a good workout for angelic appendages.

The December 1923 issue of the *All-Seeing Eye*, Volume 2, Number 2, carried a special full-page notice to the readers. Mr. Hall was going on a world tour which he estimated would take him some 38,000 miles. (On his return, his many letters to the Church of the People were collected and enhanced with numerous pictures he had taken enroute; this became his book, *Thirty-Eight Thousand Miles of Impressions*.) The primary purpose of his trip was to establish contact with living religions and to gain first-hand information for books he was writing, including a future encyclopedia which we now affectionately call the “Big Book.” The magazine continued, per schedule, for the allotted six months, each issue crammed with noteworthy articles and with some new departments added—Questions and Answers, Living Problems, and Astrology.

In April 1924, Volume 2, after the six month period originally planned, concluded. Two years and seven months later, Volume 3 made its appearance. Mr. Hall jovially called it a reincarnation. This time several major changes took effect. It was to be a newspaper, published weekly for a period of twenty-one weeks. The first issue was complimentary and, for the magnificent sum of ten cents an issue or one dollar for all twenty copies, one received an eight-page, three column paper, approximately 8 x 11 inches. Most of the articles were written expressly for this outlet by Manly P. Hall; for the first time a certain amount of discreet advertising appeared. This newspaper form of the *All-Seeing Eye* extended from December 2, 1926 to April 13, 1927, at which time the editor informed his readers that he was not saying “good-bye” but simply “till we meet again” when it would reappear in monthly form “Bigger and Better, with Beauty added to Helpfulness.” Actually, the first intimation of a different form for Volume 4 appeared in the eighteenth issue of Volume 3 when Mr. Hall also announced that the big book on *Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy* was nearing completion. Information as to the progress of the encyclopedia was included

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Volume 4 of the *All-Seeing Eye* made its appearance in May 1927 and ran for six issues through October 1927. The pagination was consecutive—thirty-two pages for each issue, 192 pages in all. There was still a certain amount of quiet advertising which probably helped somewhat to defray printing expenditures. By this time Mr. Hall was willing to again set up a given price. Single copies went for twenty-five cents, but a six month subscription was only one dollar. Headquarters were maintained in Room 301 of the Trinity Auditorium Building near 9th on Grand Avenue in Los Angeles. Today the building is known as the Embassy Auditorium. During the time that this magazine was being published monthly, Mr. Hall was speaking in Los Angeles regularly except at those intervals when he had lecture commitments elsewhere.

Several new departments of emphasis were added to Volume 4, including Notable Reprints wherein rare books in Mr. Hall’s extensive collection were considered, such as Thomas Stanley’s chapter on “Pythagoras” from *The History of Philosophy* which has long since been put into book form and Jacob Behmen’s principles as set forth by the Reverend William Law, M.A., with thirteen illustrations from the Law volumes which are also a cherished possession of Mr. Hall’s.

Another new department was entitled Philosophy, Science and Religion under which almost any topic of the editor’s choosing could be attached. Herein were articles on such diversified topics as: “The Great Pyramid,” “Zoroaster,” “The Delphian Oracles,” “The Seven Days of Creation,” etc., etc.

The August 1927 issue of Volume 4, Number 4, had a reproduction of the oil painting of Manly P. Hall done by the excellent English artist, E. Hodgson Smart, who considered this rendition one of his best works. Mr. Smart who maintained studios in London and in Los Angeles painted many prominent people of his day, including Marshal Foch, General Pershing, Admiral Sims,

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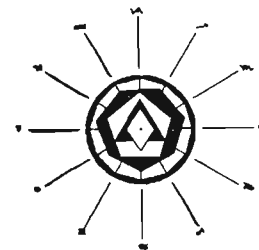
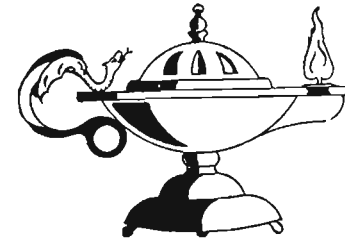
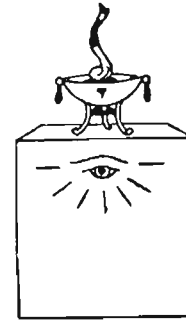
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President Harding, and Dr. Annie Besant. This painting of Mr. Hall can be seen in the Auditorium foyer.

Volume 5 of the *All-Seeing Eye* appeared on the scene October 1930 and continued for one year through September of 1931. Pagination again was continuous and totaled 384 pages with the same thirty-two pages allotted to each issue. Advertising had been eliminated and the magazine was devoted exclusively to the writings of Manly P. Hall. The usual diversity of subjects was very apparent, more interesting headings were included and the size stayed approximately the same as Volume 4, 6 x 9 inches, but the print was somewhat larger and easier to read. During the publication of Volume 5, Mr. Hall spent six months on a lecture tour which included Chicago, Kansas City in Missouri, and New York City, where he delivered over fifty lectures and gave numerous radio talks. Very shortly after returning from this strenuous Eastern U.S. schedule, Mr. Hall visited the Mayan ruins on the Yucatan Peninsula where he was involved with research and then went on to the Mexico City area where he examined ancient pyramids and steles. He resumed lecturing in Los Angeles from June through September 1931, giving three lectures a week. In September of 1931, the *All-Seeing Eye* completed its year and the editorial brief announced that there would be a period before any future volumes would be printed. The covers of the original issues of the *All-Seeing Eye* were illustrated with symbolical drawings by Mr. Hall, some of which are reproduced here.

Volume 1, Number 1 of *Horizon Magazine* came into being August 1941. At this time, each article indicated the source, whether it was an original written expressly for the magazine, a condensation from a public lecture, or an excerpt from other Manly P. Hall writings. The first five months enjoyed a certain amount of color in the various, often whimsical, illustrations. For the first six months, a beautiful suede-like finish was on the cover. However, these were war times and much curtailment was essential; both of these extras had to go. Volume 3 of *Horizon* began in September 1943 and continued for six issues through February 1944 when Mr. Hall announced that henceforth the magazine would



Symbolical drawings by Mr. Hall which appeared on covers of the original issues of the *All-Seeing Eye*.

continue as a quarterly. This was a concession to the paper shortage, plus the fact that the U.S. Post Office was much understaffed, as well as his own organization. Everything pointed to the fact that it would be far wiser to issue the magazine less often and make it bigger for each issue. M.P.H. "cheerfully accepted the responsibility to make it editorially both pleasant and beneficial." The last issue under the *Horizon* name was Volume 18, Number 2. The new name of *PRS Journal* was started with the Winter 1958 issue. It has been in continuous production ever since. Some of the articles are condensations of public lectures, some have later appeared in book form, but a surprisingly large number of this fine array of Manly P. Hall writings were produced expressly for the *PRS Journal* and have not yet been put into pamphlets or hard cover books.

While reading over the old journals, the temptation to quote is ever-present; it seems appropriate to bring this resume to a close with some quotations which come from a series of New Year's Resolutions printed in the January 1924 *All-Seeing Eye* and which have been a source of personal inspiration through the years.

"My relationship with my brother man must be based upon my own intrinsic realization of right and not upon their attitude to me. It shall make no difference to me how I am treated, for I must only do good, express charity, live fraternally, and follow the dictates of non-resistance. I shall neither resist evil nor accept it, but shall remain in poise while others are in turmoil.

"No word of dissatisfaction, criticism or destructiveness shall be launched into the world from me. I shall meet and receive all things in the spirit of charity and will accept those responsibilities which the world gives me in peace, in poise and placidity."

"This day I shall labor. Something useful must stand when night falls to show that today has not been in vain. Someone shall smile who has not smiled before, someone shall be glad who was sad, someone shall be richer who was poor, each day that I am spared in this world of men."

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